

WAY TO DIVINE BLISS



॥ Shri Hari ॥

Way To Divine Bliss

(Translated by M. L. Pandey)

त्वमेव	माता	च	पिता	त्वमेव
त्वमेव	बन्धुश्च		सखा	त्वमेव ।
त्वमेव	विद्या		द्रविणं	त्वमेव
त्वमेव	सर्व		मम	देवदेव ॥
tvameva	mātā	ca	pitā	tvameva
tvameva	bandhuśca		sakhā	tvameva
tvameva	vidyā		draviṇaṁ	tvameva
tvameva	sarvaṁ		mama	devadeva

Jaydayal Goyandka

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— ॥ Śrī Hari ॥ —

OUR HUMBLE SUBMISSION

This booklet is a collection of English rendering of some of the letters written by revered Sri Jayadaya Goyandka to his friends and relatives at different times. Though written long ago, these letters contain moral teachings and such message which have a universal appeal. These letters can also be of immense help and guidance to those carrying on spiritual practices. If all such letters could be compiled and published together it would form a sumptuous volume profoundly useful and instructive. But such an attempt demands a lot of endeavour. Our present publication contains only a selected few letters for the benefit of our readers who have a preference for English. More letters could be published in our future publications in case such a publication meets the demand and aspirations of our learned readers. Solicitations are made to religious minded people to make a profitable use of our present publication.

—The Publisher

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Way to Divine Bliss

1

What vow did you take before you came to this world? It is a great sin to break one's vow. Wealth and youth are transient, only love of God and His adoration are stable; efforts should be made to cultivate them. The fidgetiness of acrobat like mind can be done away with by constantly making it climb the pillar-like feet of the Lord. In this unreal world only the Divine name is real. The unreal aspect of the world is evident from the old relics and the funeral grounds. Just as salt is present in sea-water, fire in the wood and ghee in the milk, in the same way God pervades one and all. It is through constant meditation on Him that supreme good can be attained. How dare you forget the Lord? Of what avail will wife, wealth and progeny be to you? None will be of any avail to you at the time of your departure. Even this body does not accompany us. Whatever is done here accompanies us. Why do you not establish friendly relations with the Lord. Whom else will you find as your Lord and Lover? Who else is such a benefactor as He?

उमा राम सम हित जग माहीं। गुरु पितु मातु बंधु प्रभु नाही॥

“In this world, O Umā, there is no benefactor of men like Rāma. Even the preceptor, father, mother, brother and worldly masters are not so!”

All are engrossed in the fulfilment of their selfish ends. Why don't you then love the Lord? God does not expect anything from you. He alone should be remembered at all times. Only the mental repetition of the Divine name and meditation are true things. Through the repetition of the Divine Name one becomes capable of meditation as a matter of course.

Of what avail will all these material objects be to you? Everyone is destined to be mixed up with the dust sooner or later. One should derive the best, one is capable of, out of the worldly existence, the invaluable breaths of life should not be wasted indiscreetly, but the decision lies with you!



2

One should not extract work from others with a selfish motive. Selfishness alone is the root of sins. It is obligatory for a man to look to his duties alone. Money is of little account, even at the cost of one's all, one should trust in God and give up all other resorts. What is the cause of worry then? It matters little if everything is lost in your pursuit to attain Him!

‘नारायण’ होवे, भले, जो कुछ होवनहार।
हरि सों प्रीति लगायके फिर कहा सोच विचार॥
लगन लगी सबही कहै, लगन कहावै सोय।
‘नारायण’ जा लगनमें तन मन दीजै खोय॥

“Let whatever is happening, take place. Having once established love relation with God, why do you swerve now? All proclaim their love for God but only that love is worth the name in which one becomes oblivious of one's body and mind.”

If under the divine dispensation we are called upon to undergo the sufferings of Hell, even these should be endured joyfully. God is the witness of all that is going on. When nothing is beyond His ken, why should one prove oneself erring in one's self-surrender to Him by worrying? He is present everywhere manifestedly or unmanifestedly. What is it that worries you then? Profound faith should be placed in the Lord. One should be a witness to whatever is going

on. Whatever is apportioned to us by the Lord should be accepted joyfully. How can He be appeased if we feel sad at His mandates. Only His name should be mentally and lovingly repeated, meditation will follow as a matter of course. The sentiment of love and self-surrender have been briefly stated here and this should be read whenever the mind is in a state of dejection.



3

You have inquired about the methods of developing love for God. Well, this love can be developed by several means some of which are being given hereunder:—

(1) Love can soon be cultivated through listening to the description of His attributes, His Love and glory from the lips of His devotees. In the absence of the association with the devotees, the regular study of scriptures is as good a means as the former.

(2) Through the constant practice of the mental repetition of Divine Name coupled with meditation, love for God may be developed.

(3) The intense longing for meeting God also increases the love.

(4) By conducting the life in accordance with the Divine will and by performing actions according to the behests of the Universal Soul, one can have love for Him. The injunction of the scriptures should also be regarded as the verdict of God.

(5) Considerable love for God can be cultivated by narrating to the people in a disinterested manner, the glory, the power and lovable acts of God as heard from his devotees and studied in the scriptures.

If anyone of the five means stated above is practised well, in life, it may inspire one with the love for God. Taking honour and blasphemy to be alike, disinterestedly regarding everyone to be the manifestation of God, service should be rendered to all alike. By acting that way the love for God may be developed of itself by the grace of God. The treatment of all as the manifestation of God shall preclude the sentiments of anger against anyone. If anger is aroused, it may be concluded that the desired state has not been achieved yet. The mind should always be free from agitation. One should rejoice at everything that takes place for everything is ordained by God and meets His approval. When God's assent is there, we should also find favour in the will of God. Nothing can take place against His will and without His approval. Thus resolved, realizing pleasure in the pleasure of God, one should ever be lost in a blissful mood.



4

It is a matter of great pleasure that you have reported some improvement in the performance of divine discipline than before. Words of praise have been written about me but this should not be done. It is the Supreme Deity who is worthy of our praise. When He is there it is not proper to extol anyone else. You have asked what methods should be adopted for the adoration of and meditation on God and how regarding it as obligatory, can the duties relating to one's body be performed according to one's capacity in a disinterested manner along with the constant remembrance of God. Well, detailed discussions on the subject can be made when we meet but general outlines are being given hereunder:—

(1) Once a bargain has been struck, the commodity in question should neither be supplied less in weight, measurement or number nor attempts should be made to get more by fraud.

(2) Whatever is displayed to the customer must be supplied to him. It should not be adulterated by mixing other things even in a small quantity.

(3) Once the rate of profit has been fixed attempts should not be made either to pay less or to obtain more.

(4) In dealings one should not accept money which he has not earned. Neither should one try to acquire money by lying, by fraud or by force nor should one demand such concession to which one is not entitled.

(5) Prohibited things should not be brought in use. Such things as involve the killing of creatures and the commitment of some particular sin, should also not be brought in use.

(6) No work should be undertaken which is found to be sinful according to one's own conscience. The above mentioned evil conduct can be minimized by entertaining at heart the fear of sin, fear of death, fear of perdition in the other world and the fear that one's meeting with God may be delayed. but without giving up greed it is not possible for one to get rid of these evils altogether. Greed can be removed forthwith by developing to some extent the love for God and knowing to some extent His glory. So at the very outset such methods should be adopted as may arouse the love for God. The means to this end have been given in the letters addressed to....The above means of pious conduct have been written with a view to save one from sinful acts but there are some methods better than these and they are as follows—

Having given up one's greed, being impelled by merely religious motive, knowing God to be all in all and in obedience of His injunctions whatever practical dealings are done by men prove to be of great benefit to the humanity at large. Such men desire to have only that much for themselves as may be needed to sustain the body; and they do not mind if even that much is denied to them. And the actions of such men as are neither influenced by pleasure nor pain, profit and loss; directed only to the common good, and not for the acquisition of money, are called disinterested actions. Such actions purify the heart to a great extent.

That behaviour is excellent and that alone tends to purify the heart which is accorded to the members of the family as well as to humanity at large with a selfless motive and which aims to serve the interest of others. Such a behaviour can also be practised consistently to the extent one is capable of.

Through practice one can be capable of meditation also. Everything can be achieved through practice provided it is done with assiduity. Sufficient practice in the mental repetition of the Divine Name and the association with saints may bring about constancy in meditation. Much benefit can be derived by mentally repeating the Divine Name while breathing and by trying mentally to concentrate on the aspects of manifest divinity while performing one's worldly duties. If the chances for the association with the noble souls are meagre one should study the spiritual books. It is also a form of Satsaṅga—the association with the noble souls.

⑤

(This letter consists of Questions and Answers. The questions asked by the questioners are followed by answers—Editor)

Q. Throughout the world human beings are in a miserable state. There is no peace in any country; generally conflict is going on in each house and every country; everywhere people are acting against the interest of one another; redemption of human beings from this state of affairs is a necessity.

Ans. Well, redemption is a necessity but the means thereof will be dealt with subsequently while replying to your other questions.

Q. At present the world seems to be ablaze in the conflagration of sorrow. If this state of affairs continues there is every possibility of serious mutual clashes taking place soon amongst brothers in each and every house. People are gradually losing their faith in God and the futurity of the cosmos seems to assume at a time very gruesome appearance. What could be the reason thereof?

Ans. The assertion is broadly speaking true, but the reason thereof is the lack of a devotional reflection on God. Almost the entire world, taking materialistic happiness to be the highest good, is running after it. At present the world is casting a yearning look mostly on the worldly possessions. Most of the people seem to regard the acquisition of luxuries as the *summum bonum* of life. This tendency is giving rise to all sorts of evils. Just as greed for money corrupts our worldly contacts so also all our religious conducts are tainted by our avarice for sensual pleasures. If this state of affairs persists, it may give rise to further conflicts. For the inordinate desire for worldly

pleasures lowers man to the status of an animal. All hanker after sensual pleasures and rush in wherever such objects may be found. Just as a dog having a piece of bread in its mouth or a bird having a piece of meat in its beak is often chased by a number of dogs and birds eventually indulging in great mutual conflict, similar are the consequences of regarding materialism as the ideal of life. So the over-indulgence in all worldly pleasures including comforts, pastimes and the luxuries should be given up not only physically but mentally also; happiness can be achieved only by doing so.

Q. How long will human beings continue to remain in this situation or in other words when will they be redeemed?

Ans. No answer to this question can be given. The Yogīs, if they desire, may have some knowledge of it. The ultimate aim is not predetermined. It cannot be apprehended as to what would be the outcome of the pursuit of one's supreme ideals and when it would bear fruit. God alone is in the know of such things. Man cannot say anything for certain in this regard. If it is taken for granted that a man will attain the Supreme Abode at the predestined time; it shakes one's reverence in the practice. People say that the time for redemption is predetermined, then of what account could the practice be. If it is presumed that even God does not know the future, our assumption defies God as the Knower of all the three times (Present, Past and Future). Therefore, only this much can be said—'Only God knows this'. But there are ways to get rid of this plight. If some suggestions are to be made taking into view the Hindu Community, the following four measures can be adopted to do away with the affliction of this community—

- (1) Spread of religious teachings.
- (2) Popularizing of strictly religious spiritual thoughts by selfless experienced and scholarly persons.
- (3) Circulation of religious books on nominal price.
- (4) Establishment of Orphanage with a view to safeguarding the faith of the orphaned children.

If this be acted upon, morality, selflessness, devotion and virtuous conduct can flourish and make their headway in this community and with their spread this community may be saved from being scorched amidst the conflagration of sorrow.

If the whole of the world is taken into consideration even then the things will not vary much. Even for the redemption of the entire humanity, dispassion, devotion, learning and virtuous conduct alone are very essential. And this work can be performed only with the dedicated services of the selfless and saintly persons and by those dedicated to the service of mankind. The spirit of unmotivated service is the only art with which one can win over the entire world. So long as such feelings are not popularised in the world by the selfless and benevolent persons, it is rather difficult to strike at the root of human afflictions. Such persons are very rare in this world. That is why the world is seething. Attempts should be made, if possible, to prepare such selfless persons. This work can be done by the great men. According to verses 3, 4, 13 and 14 of Chapter XII of Śrī Gītā Jī, persons gifted with natural propensity for benevolence, having friendly feelings towards all creatures, rid of malevolence and gifted with virtues like compassion etc., if willing, can relieve to a large extent the suffering humanity at least in the areas in which they exert themselves.

Q. God does have a kindly look on this state of suffering humanity but the bonds of the Ocean of Mercy must break by now?

Ans. This question perhaps purports to say that after taking incarnation God should redeem the suffering humanity. Such a piteous cry may be raised but it is upto God to decide whether the appropriate time for the same has arrived by now or not. However, it can be guessed that the opportune time has not come yet—had it arrived, He would have incarnated Himself already. The condition of human beings is not hidden from His view, but it seems that the ripe time awaited has not come yet. If the conditions become worse than what it should be in the Kaliyuga, God may manifest Himself. But the conditions do not appear to be such as yet. People by this time die their natural deaths. Enough food-grains are available to fill the belly. Mostly, people do not die on account of the coercion. Either the birds and animals have such dangers or in India this danger lurks on cows who are killed ruthlessly especially the young and milch cows that are fated to die immature death. The fact that the present day conditions of the world seem to be so unendurable to you is the result of your feebleness or your compassionate heart. But if this lawlessness continues to grow persistently it is quite possible that the proper time for God's incarnation may be hastened or men commissioned by Him may come down upon the earth or by the grace of God the devotees and saints may be vested with such authority as to manage this affair in the same way just as the gentleman, in whom the power of Viceroy has been vested by the Emperor, conducts all the affairs of the State.

Q. If human beings begin to realise the perpetual grace

of God, can they having received His grace, attain the state of blessedness?

Ans. Well, if human beings desire they may be so benefitted.

Q. What a great power does illusion (Māyā) wield that even after one's awareness of the boundless mercy of God at every step, under the sway of attachment one is misled again and again !

Ans. It is true that Māyā (illusion) has no power as compared to God who is omnipotent. Those who are under the domination of illusion find it to be very powerful. To those who know God and his glory, this illusion sinks into insignificance. Those under the grip of illusion regard it to be so powerful. Just as a man in the state of drowsiness inadvertantly puts his hand on his chest and imagining it to be a thief feels the stress of heavy load upon his chest and feels helpless to shriek out but in fact there is neither any thief nor any load, similar is the case with illusion (Māyā) so far as a man is devoid of consciousness, he regards illusion to be powerful and kneels to it if he becomes conscious and takes refuge in God and knows His reality he will find illusion to be powerless (VII/14 and XIII/25) of the Gītā, should be consulted in this respect. Individual soul is the perpetual part of the Supreme Soul, he forgets his real strength and that is why he is over-powered by illusion. If one's own powers are screwed, the strength of illusion will naturally dwindle down. Ignorance is the cause of illusion so that the eradication of ignorance is the eradication of illusion.

Q. At the time when the Supreme Soul manifests Himself in some form one feels a sort of delight and in that state of bliss the individual soul begins to miss Him

who is the joy incarnate and consequently feels regret. It is not known whether the repentance is real or showy. If it were real one, why should we not hold on to it?

Ans. It is truly so. If the feelings of repentance were genuine how could one suffer to let it escape?

Q. Under such circumstances one should get rid of the fond attachment?

Ans. The longing for the carnal things is the cause of this fond attachment and it can be done away with by practising renunciation. The pre-accumulated sins stand in the way of renunciation but even they can be expiated by taking refuge in God.

Q. By what methods can an individual soul feel like electric current running through his innerself and having attained conscientious state should cling to one who is the dearest and in no circumstances should leave Him and be deluded anyway. Some easy method should be prescribed for the good of all created beings and it should be announced to the world by him to the beat of drums so that all human beings should get out of the trammels of fond attachment and should firmly cling to Him (who is) the dearest to them.

Ans. Well, by knowing Him and His glory by the repetition of the Divine names and by the association with holy men, regarding the world as transitory and by absorbing oneself in meditation upon God, this goal can be achieved. This is the true proclamation or publicity.

Q. God takes initiative to impel the individuals in order to sanctify them and there lies the meaningfulness of His name—‘Patitapāvana’—the Redeemer of the Sinners.

Ans. One may or may not call Him as the Redeemer of the Sinners, it depends on one’s own sweet will. But He is

in the habit of performing things according to His own law. It is good to address Him with such names as the Redeemer of the Sinners, Brother to the down trodden, Kind to the poor and the like. There is nothing objectionable here, this also reflects one's love and pity, but it would be better if nothing is demanded from Him. We should not flatter Him anyway, if He comes, He should come of his own accord otherwise it is upto Him to decide what He should do or should not do.



⑥

You have written that the criminal suit in which you were involved has been dismissed. It is a happy news. You wrote 'There is no case pending against me now!' It is a matter of greater joy. But there is a suit filed against each one of us, on behalf of Yamarāja, the God of death. Attempts should be made for its dismissal otherwise the results will be disastrous. If you could take as much pain as you took in that case, the results will be very beneficial. You have written there is no case pending against you. It shows that none is serious about this case. In fact this case entails the risk of dangerous warrant of death, which none can escape from. Only he can postpone its service who has taken refuge in God. So all should seek refuge in Him. The devotee of God are the true lawyers and the Vedas and the Śāstras are the books on law. Hence such lawyers should be consulted and time should be found out for the study of these books on law.

If you do not wake up even after receiving warning in this way, after all when will your consciousness be awakened? It is very difficult to get such opportunities very often. You wrote illness has rendered your body weak. If it

is so, you must undergo treatment. Illness is a very bad thing and so attempts must be made for the cure, side by side efforts should be made to get rid of that ailment which is the cause of the erstwhile births and deaths and may be responsible for the same in future also. It is an arduous job to get rid of this ailment without making efforts. Bodily illness can be cured of itself by experiencing the after-effect of our sins but the ailment which hurts us in the whirlpool of life and death cannot be cured without effort. There is great need of its proper treatment. Continuous mental repetition of Divine name and His glory and meditation on Him are the fittest cure for the worldly ailment. The devotees of God are the expert physicians, the Vedas and Śāstras are the books on Ayurvedic medicines. Noble deeds and good conduct are the prescribed diet for the sick and the sinful acts are the prohibited courses that cause illness. Interpreting things that way, attempts should be made to exterminate this ailment. Whatever effort is made in this respect never goes unrewarded. The repetition of Lord's name and meditation are its unfailing remedies. Medicines for bodily ailments may turn out to be inefficacious and yet their prices have to be paid by us.

The physicians too are often greedy and the effort made by them turns out to be fruitless. But the efforts for the repetition of the Divine Name and Glory of God and meditation on Him, who is the compact whole of Truth, Knowledge and Bliss are never wasted. It is a matter of regret that people do not believe this to be true. Brother, it is very surprising that like men fallen in a hot pool, people are constantly being consumed by the fire of anxiety, but do not try to keep aloof from this nuisance. What greater foolishness can there be than this?

You have written you are trying to dispose of the work relating to the shop at your earliest opportunity, that is good indeed. These entanglements of the world prove very troublesome, so they must be settled betimes. No duty should be left behind undone. If the mind remains lingering in the worldly affairs, rebirth becomes inevitable. Understanding things that way worldly duties should be disposed of hurriedly so that one may enjoy abiding happiness. Brother, just as at a Railway Station men are ready to get into the train after purchasing tickets, so also having fulfilled our duties, we should be ready for the journey hereafter, and then there remains no cause of anxiety.



7

The following is the reply of whatever you have asked about worldly conduct:—

(1) It is a mistake to regard one's father, son, wife, family, body and money etc., as hindrance in the remembrance of God and association with saints. Bondage is the outcome of the feebleness of mind. Mind alone is the cause of worldly bondages. If the sense of dispassion is there even stay at home is no hindrance and giving up home without the sense of dispassion is of little avail. What harm if one stays at home provided the remembrance of God and meditation are keenly practised. In the absence of disinterested practice of remembrance and meditation, it is no use wandering from place to place in search of God.

If one has reverence for the association with saints God-realization can be achieved even through a short association. In spite of one's intense longing for the association with saints if one is deprived of such an opportunity on account of some justifiable grounds, then

even on staying at home one may derive the advantage of good exhortation and the association with saints.

If one becomes keenly desirous of such association as a means to God-realization, it is probable that, God himself in the form of a hermit should approach him. So one must have a keen desire for the adoration, meditation and the association with saints. By the miraculous effect of these three things and by the waning away of the Dirt (the impurities) the Distraction of the mind and the Obstruction (to one's enlightenment) the Sādhaka develops love of God and in its wake is born the sense of dispassion from the world. Having attained this state no worldly duty seems to be a burden and no duty bothers him either. He discharges all his duties disinterestedly regarding them to be trifling things. For such men, living in a forest or stay at home; is equally good. (2) Regarding your query as to what should be done by you, my opinion is as under:—

(a) Practice should be made to carry on the business relating to the shop for four to six hours everyday, in accordance with the discipline of disinterested action and remembering God at least for four to six hours. If it is not possible to switch over to this practice all at once there is nothing objectionable in case you ensure that the work pertaining to your shop is largely directed to the welfare of the community. Our attention should be focussed on duty and not on profit. It can safely be hoped that such conduct of affairs will yield nothing but good results.

(b) Meditation on God along with the repetition of the Divine Name should be practised in a solitary place for six hours according to the injunctions of the scripture or the teaching of saints received during their association.

(c) Should go to bed only after practising meditation for about six hours.

(d) During the time left at your disposal you are free to act according to your own free will, but each and every activity should be performed along with the repetition of the Divine name and the meditation on the Divine aspects. If repetition of Divine name and meditation cannot be done simultaneously, at least the Divine Name must be repeated through mind, breathing and tongue.

(3) You have written you feel a sense of social humiliation in failing to discharge your duty. Well, it is to some extent natural. But greater harm is done by abandoning one's duty. In verse 47 of Chapter II of the Gītā the Lord has expressed the same view that duties should not be abandoned, for the abandonment of duties is highly prejudicial to the common good.

(4) You have written to say that striving only for the sake of earning one's livelihood is purposeless. It is indeed an excellent thing but what could be the cause of interruption in remembrance unless one is led away by the mind while performing one's duties disinterestedly. If the interruption takes place due to lapses in the practice they should be removed through steady spiritual discipline.

(5) If conversation on sorrowful matter and the exchange of letters cause agitation in your mind, it must be the outcome of feebleness of heart and lack of spiritual strength. Our behaviour must be a bit expressive of sorrow but it is not proper to be mentally agitated.

(6) Being absorbed in the Divine aspect, regarding all that happens merely as the Divine sport, practice should be done to attain dispassion and equilibrium of mind. After realizing the secret of invaluable time nothing else remains to be understood.

(7) Remaining detached from the body and being a witness to bodily activities, whatever is done by one does not taint one's mind. If there is an evil after-effect, it should be supposed to exist in the body. Mr.....should be consulted to know the secret of what has been said in this regard in verse 19 of Chapter XIV of the Gītā. Whatever aspect of the Supreme Deity suits your choice should be meditated upon along with the repetition of the Divine Names in an ecstatic mood. If the blessed mood is not actually felt it should be imagined. A day will come when true happiness will also stand realized.

(8) Knowing the whole world merged in one all blissful Lord, everything should be assumed to be permeated with happiness. Just as a piece of ice submerged in water is permeated with water internally and externally likewise one should know that the Divine being permeates the whole creation and fills it with His presence.

(9) One must come to realize one way or the other that the body is unreal and perishable and that one has nothing to do with it. In no case should the mind be allowed to be tainted in the least. One should always wear a carefree look. At all times one should entertain such feelings as directed in verse 71 of Chapter II of the Gītā. Whenever one is in grief or worry and whatever may be its cause one should try to understand the meaning of verse 11 of Chapter II of the Gītā, if the meaning is well conceived of, grief and worry can possibly find no lodgment.



8

For cultivating good conduct intense effort should be made by you. Good conduct can be cultivated only through association with the saints. As such intense effort

should be made for the adoration of God, meditation and association with saints. Whatever time is spent on trivial mundane enjoyments is a waste. Knowing this thing the true lovers should resort to the remembrance of God and meditation. The time allotted is very short so it should be utilised very discreetly. A moment's loss in the practice of spiritual discipline may oblige one to be reborn. So such efforts should be made to bring about God-realization sooner.



9

(In this letter also answers to the questions are given after writing out the question of the questioners —Editor)

Q. During uniform identification with the Divine aspect can it be possible or not for one to discharge any other duty conscientiously? If it is possible does one become forgetful of the aspect of God in that duration? If the aspect of God is not dismissed from the mind and other duties are also efficiently discharged, how are the two things reconciled?

Ans. The state of being constantly identified with the Divine aspect (through the merger of the individual consciousness with Universal Consciousness) does not in anyway obstruct the performance of one's duty efficiently through sense-organs or through inner conscience. During such a period there is no cause of the least deviation from the state of mind of the person constantly absorbed in the Divine aspect, for a God-realized soul in fact severs all connections with one's inner self. Only by worldly consideration all the activities seem as being performed through the senses and the inner senses but all such activities, performed as they are, without the ego of doership and in

a routined way are prompted by the power of Universal Consciousness. The Lord says in the Gītā:—

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥

(Gītā IV. 19)

‘He whose undertakings are all free from desire and thoughts of the world and whose actions are burnt up by the fire of wisdom is called a sage even by the wise.’

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥

(Gītā V. 13)

‘The self-controlled Sāṅkhyayogī doing nothing himself and getting nothing done by other, rests happily in God mentally relegating all actions to the city of nine gates (the body with nine openings)’.

Q. After God-realization is or is not the person the subject of passion and anger? Were it not so why should have the great seer Lomaśa cursed Kākabhuśuṇḍi and how could Lord Śaṅkara troubled by passion, have run after Mohinī? Other examples of this type are there. How do you explain them? People say that mere existence of passion and anger cannot stand in the way of one’s complete identification with the Divine aspect. Were it so that the great seer Lomaśa was in fact not subjected to anger rather his anger was showy one, directed to the welfare of the people in accordance with the provisions of the scriptures, then there is nothing to demur about it but if it is supposed that the feeling of anger was a real one, my answer is that by that time he had not attained God-realization. Dealing with the same subject Kākabhuśuṇḍi says:

‘Anger is aroused through that propensity of mind which discriminates between the dualities.’

As regards, “Lord Śaṅkara His behaviour is beyond all explanations. Lord Viṣṇu or Lord Śiva are none but God Himself. It is beyond the scope of men’s intelligence to get at the secret of their actions. Man has not the capacity to interpret the sportive activities of the Divine manifestation. The statement of the people that no hindrance is caused by the mere existence of lust and anger in identifying oneself with the Divine aspect, cannot be upheld. Such an assertion must be duly supported by the statement of some great seer of the olden time, a number of authorities can be cited against this assertion. Verses 36 to 43 of Chapter III and verses 21 and 22 of Chapter XVI of Gītā should be consulted in this respect, besides these there are other authorities also.”

Q. Notwithstanding God-realization the identity of the individual soul ever remains undisturbed. One is merely disillusioned—the coming of a dream to an end. What remains thereafter is what really exists. Therefore how can it be asserted that God-realization did not pre-exist and that it ensues afterwards through some sort of spiritual discipline?

Ans. The soul is invariably changeless in its aspect so that the man who has already realized God is devoid of the feeling that he suffered from ignorance before and received enlightenment at a later stage at a certain point of time and through a certain discipline, nevertheless discipline is highly indispensable for dispelling the ignorance of the ignorant people. How can evil proposition like lust and anger find lodgment in the mind of those men who have awakened from the slumber of ignorance or for whom the phenomenal world ceases to exist like the cessation of dream. Does a man who has awakened from dream have anything to do with the

dream? Does the vanishing of the dream not result in the vanishing of lust and anger aroused by the dream?

Q. One has to suffer the consequence of one's those actions (प्रारब्ध) which have already begun to yield fruit. There can be no absolution from *Prārabdha* except by experiencing it, even those who have attained liberation although living, have to suffer the consequences of their such actions as have already begun to yield fruit.

If a man does not do evil deeds why should he be called upon to suffer the evil consequences? That is why even in the absence of desire or thought; finding himself helpless under the stress of *Prārabdha*, man has to do evil deeds in order that he may experience the evil consequences in accordance with *Prārabdha*. Does this fact in anyway deter us from attaining spiritual enlightenment or establishing ourselves in the Divine aspect?

Ans. Truly speaking no obligatory duty remains to be performed by one who has attained liberation though living. When all other things except God cease to have any existence in his eyes, how can he be required to suffer the result of any action whatsoever? But according to scriptures and worldly consideration he has to suffer the consequences of *Prārabdha* through his sense-organs and the inner senses, this much is an undeniable fact. Hence it may be concluded that such, *Prārabdha* cannot accrue to one as can not be experienced without doing evil deeds. If *Prārabdha* is supposed to be the cause of evil deeds three objections arise—

1. The scriptures which prescribe what should be done or what should not be done by us are belied.

2. God's justice is subjected to blame. When the Creator Himself has made provision for evil deeds in

accordance with one's *Prārabdha* should one be awarded punishment for the evil deeds?

3. How can a man who is in the habit of committing evil deeds like thieving etc., and is full of evils like lust and anger, be regarded as wise? He should rather be considered to be a mean fellow. Spiritual enlightenment can be attained after the eradication of the three evils in the form of dirt, distraction and ignorance and the purification of the inner senses. When this has been done how can the impurities like lust and anger etc., make their headway in the purified inner senses? So the supposition that even after God-realization evil propensities like lust and anger etc., remain extant on account of not experiencing the fruit of actions falling in the category of *Prārabdha* is altogether misconceived. Attachment is the cause of lust and anger (Gītā Chapter II verse 62 and 63 should be consulted) and God-realization is attained only after total absence of attachment (Gītā Chapter II verse 59 should be consulted). When there is the absence of cause how will action come into play?



(10)

Whatever you have written about the mischief played by the mind is evidently true. But there is no need to worry. Efforts should be made in all earnestness to repeat the Divine name with love and joy. If at the time of meditation drowsiness is felt, eyes should be kept open; if drowsiness is not removed yet, books should be studied; if inertness persists even then, one should practise remembrance while standing or walking about; if supposedly inertia is not removed by any of these means, it will be advisable to have a short sleep. The cause of excessive

inertness is the lack of love for God and our exceeding sins. In the present times i.e., Kaliyuga it is difficult to extirpate sins without the keen practice of the Divine name and the association with saints. After a good practice of remembrance of God one will come to realize that the entire world is obviously being consumed by death. The association with saints leads to greater remembrances of God. The greater remembrance of God inspires one with love of God and detachment from the world, with the dawn of dispassion, meditation on God can be done with effortless ease, in that case keener practice is not needed to attain the meditation mood.

Whatever is conveyed to me in writing is not assimilated by me. That is why it is supposed at your end (that I lack reverence for you). This is what you wrote to me. Friend, I am an ordinary man. God alone is worthy of reverence. So there should be no lack of reverence for Him and His utterances.

As to your questions inquiring about the means of rooting out the sense of self-esteem and greed, it can be said that the remembrance of God and association with saints are the best and the easiest methods. Merely the sacred name is capable of removing all evils. The evil propensities do not find lodgment anywhere, after resorting to the Divine name with self dedication, other methods can easily be dispensed with. With greater practice in the remembrance of God and the association with saints the mystery of God is revealed.

With the revelation of the mystery when the love of God reaches its perfection, the attachment to body ceases to exist, and when there is no attachment to body itself far less to speak of self-esteem and fame.

You wrote : In spite of the unreserved grace of God the faithless and impious propensities of mind are not done away with. That is true but His unreserved grace is not yet revealed (to you). After constantly experiencing His grace and after regarding oneself as His favourite the existence of cares and anxieties is rather impossible. Even after this if one is haunted by anxiety it will be inglorious for God. The fact is that the unreserved grace of God has not been felt so far. It is this recognition of His grace that bears fruit. Without greater practice in the remembrance of God, detachment from worldly affairs and worldly conduct is difficult. Truly the grace of the gracious Lord invariably and unreservedly showers on all without discrimination. Who (except the Lord) is there to shower mercy on mankind?

If the repetition of the Divine name is not done at all times with a loving heart, it should be done even without love. Love is born as a matter of course through the glorious effect of the repetition of sacred name. You wrote that the spiritual discipline of many practicans appears to you to be good. Well, observing of austere discipline of other people is also of a great advantage. The incentive thus received helps one speed up one's practice which brings about an increase in the remembrance of God. Excessive remembrance of God purifies the inner senses and the communion with God is established as a sequel. Friend Harī Rāma, you should not dismiss your own name (which is the same as that of the Lord) from the mind, should never be disappointed and should be joyfully absorbed in the disinterested and loving adoration of the Lord. It does not behove you to ask for any thing from God. We should not only abstain from praying for any thing rather love Him for the sake of love. It is only God who is love incarnate. It is He who knows the mystery of love in its inherent form. Nothing in this world can stand a match for love. We

should develop friendly relations with God in order to know the mysterious nature of that love. The friendly relations should be a sincere one. Even life should be considered to be a trifling thing for the sake of one's dearest friend. Such lovers render themselves dear to God. God is subservient to love. A lover can hold God in thralldom with the help of love strings. God never deserts His lover. Only he should be regarded as true lover who can consecrate everything at the altar of love and who regards his body, mind, wealth and all his possession as belonging to his Beloved one. Only that thing which is utilized in the service of the Beloved one has worth in it. He who entertains such feeling is lover in the true sense. Such a lover is by all means worthy of admiration.



11

There should not be too many lapses in the observance of Japa and whenever the Divine name is recalled to the mind, regret should be felt for time spent without the remembrance of the name. One should mentally repeat 'Rāma' 'Rāma' and say to oneself thus: I have wasted so much of my time, I have been cheated like one without a master on account of my own negligence. O Lord, I have come to you for shelter, You alone are the protector of the unprotected (orphan). I regard myself unprotected only nominally. I am resorted to patience when I look to you. When I look at my ownself I grow impatient but when I visualize Your nature, friendliness, compassion and love I feel a great encouragement. Thus if while shedding tears with a piteous vail prayer is offered to God, the sins lodged in the heart can be extirpated, the inner senses stand sanctified. Those who have impassioned love naturally shed tears of love and yet they never lack patience in their hearts.

While reverently repeating the Divine name one should recite hymns visualizing the divine aspect and one should say to oneself thus: 'I won't mind even if I am put in straitened circumstances in Your presence, only your meditation should continue uninterruptedly. Then it matters little what bodily torture I have to undergo? I aspire for no other joy but the joy of meditating on you. O Lord, when shall I learn to prize Your remembrance more than my life! Only those men are blessed who prize You more than their lives. Those who do not do so, have assumed the human form to no good purpose.'



(12)

An uncommon effort should be made to reinforce your practice, zeal should not be given up. Whatever reform has been brought about in you is undeniably of immense good to you, now your future prospects depend on your practice. In the days gone by perception of God could be rendered into a reality only after a continuous efforts of thousands of years, but now it can be had without the least delay. Well, Your practice upto this time is of such type as may entail a long time. So you must exert yourself heart and soul to the practice. If you have to depart from here without meeting face to face with the Supreme Deity it will be an utter loss to you. Human body is attained as the result of one's exceptionally meritorious deeds—it is meant to serve as a means to God-realization. It is the ignorant persons, who like moths, burn into ashes in the terrible fire of worldly enjoyments. You must not do so. You should refrain from worldly enjoyments regarding them like fire. It is supposed that you suffer mainly from the evil of attachment to the world, that is why this warning is being given to you. You

must exert your utmost to the practice; how can God be realized otherwise? You have enough of power within you, you should put it to use and should resolutely perform your practice. If even after doing so you are denied the perception of God, you are not to blame. It does not stand to reason why you are wasting your invaluable time in the transient, ephemeral and unstable enjoyments of this trivial world. You must ask your ownself why you are not making uncommon effort for your redemption. Wherefrom has so much of villainy come into your mind?



(13)

In this world practice of devotion for the Supreme Deity should be fully accelerated. Time is passing away. How will the goal be achieved without the strong current of devotion? After all what for you have come this way—must be borne in mind at all time. Our goal must be the loftiest. The highest duty of a noble man is only to direct the minds of worldly people to the devotion of God and to establish the rule of duty here. To make those who regard manifest divinity as unattainable, to have faith in God and to inspire them with the love of God, an uncommon effort should be made to popularize the practice of Divine name. For those who know that God is all pervasive and the soul of all, are verily the exalted souls. For them God is manifest at all places and no duty is obligatory for such souls. Whatever is done by them is done in the interest of humanity at large. Those, who have not attained such a state of mind will be benefitted by pursuing their own practice in that vein. Even the imitation of the action of the good people yields good results.



(14)

To keep awake the remembrance of God at all times intense efforts should be made for association with saints. You have written to say that there are many lapses in your practice of the Divine name. Such lapses should be amended forthwith. The presence of desire to make amends for one's fault is excellent in itself. You should think over as to why the faults are not removed. The faults can be done away with if best efforts are made in that direction....The world, the worldly enjoyments and the body should always be supposed to be under the jaws of death. If God is perceived everywhere in the form of truth, faults can be diminished. This false world appears to be true as a result of long erroneous practice. In truth the world is not an existent thing. Only one Divinity—the embodiment of Truth, Knowledge and Bliss pervades each and every place—true as it is nevertheless it ought to be one's faith. God is present everywhere true as it is, it should be one's conviction. Such a conviction can be had through intense practice of the sacred name, meditation and association with saints. How can those, who are completely obsessed with the world at every time can constantly remember God? If the longing is there all the time even constant remembrance of God is not too high an achievement. While performing the worldly duties, the practice of looking upon the entire world including the body as if under the jaws of death, may recall to the memory the Divine name for a longer time. Regarding the worldly dealings as false, these should be performed cheerfully with a smile in a sportive mood and keeping the remembrance of God enkindled, established in the all pervasive aspect of God who is Truth, Knowledge and Bliss combined, and looking upon one's physical existence

like a dispassionate observer, one should do the worldly duties.

Practice should be done as per commandment contained in verse 19 Chapter XIV of the Gītā.

You have written your duties require you to speak too much and supervise the work too often. But hardly do these, entail any harm. Being firmly established in the aspect of the Lord, keeping awake His remembrance, carefully and cautiously, should you use your tongue with circumspection. If this much could be done, it would be a matter of great satisfaction. Such a state of mind could be achieved through practice. Such a keen love of God should be developed as to make one restless without seeking Him. This state having been achieved one is not liable to commit any fault. It matters little if one is unable to direct one's mind completely from the world all at once, one should make it a point to remember the Divine Name and to reflect on His manifest form. In that case the sense of detachment from the world will be aroused as a matter of course and love of God can be cultivated. Every place is being permeated by the Supreme Deity, except Him everything else is nonexistent. The entire world is unreal, constantly entertaining such thoughts, one should seek shelter in God. We should never cherish mundane desires. One should be ever lost in a rapturous reverie.

Whatever happens here is prompted by the Divine Will, thinking that way, one should be happy with whatever comes to be. Entertaining worries of any kind of desire in the heart may make one's self-surrender faulty. Everything is the outcome of His will. He is free to do whatever He chooses to do. There is no question of anybody's involvement in it. It is observed that when one has nothing to claim against or demur at the Divine

dispensation there is an increase in the practice of dispassion and the association with saints.

Efforts should be made faithfully to remember God, to practise meditation and live in the company of saints. Through such a practice one can know God in reality, after that the remembrance of God and meditation are performed with an effortless ease. So it is advisable firstly to know the ultimate reality through spiritual discipline. Faith is the means to greater efforts. If before realizing the reality worldly aspirations crop up in the mind uncalled for, one need not be concerned at all. With a cheerful heart, reflecting on God who is Truth, Knowledge and Bliss combined, attempts should be made reverently to repeat the Divine name regulating it with respiration. Firm faith in the glory of the Divine grace is developed in the Divine attributes such as compassion and mercy etc. Remembrance of God, meditation and the association with saints are the fruits of God's compassion, the inner senses are sanctified through the remembrance of God and meditation. Perpetual love of God and keener sense of detachment from the world depend on the intensity of the desire of the Practicant so long as the fullest interest in this regard is not aroused, attempts should be made to make the desire keen.

The only method of taking resort to the boat like lotus feet of the Lord and holding on to the rope like remembrance of the Divine name at all times is to have intense longing. Time is passing away. Soon this body will be mixed with the dust. When the body itself is not our own, to speak nothing of money and sense enjoyments. So you should not make delay even for a moment. Which of your business is delaying your meeting with God? The fact that you are able to endure this separation from God

compels me to write that you have not fully realized the glory of God. Of what use will money, wife, worldly enjoyments and the worldly things be to you? This time you should not be cheated knowingly. What is the hindrance that detracts you from loving God? The things for whose sake you are delaying remembrance and meditation will be of no avail to you. Whatever you deem as your own does not belong to you, so other things being false you must take shelter in Him. Just as you perceive nothing except yourself in your being so also there is nothing but divinity in God. Whatever extends through the dream, is really non-existent. Nothing inconsistent can be assumed to exist as a constituent part either at the place permeated by you or in the very being of the Supreme Deity who is integral whole. If the thing is not brought home to you, you may ask for an explanation when we meet. This is an explanation of the existent aspect of God. There are many impurities in the body. Our inner senses too are not devoid of them. But wherever He has His abode there is no room for any impurity. Such is the solidarity of the All-blissful Lord. We should regard that there is nothing existent except God who is Truth, Knowledge and Bliss combined. In reality nothing is existent. One should entertain such belief that it is God who is all pervasive. If one comes to such a realization one will perceive God everywhere. If perchance even after such realization the world appears to have existence, there is no harm. If such meditation is uniformly practised one can be sure of God-realization.

(15)

You should do only such acts as may be helpful in the speedy God-realization. Like the *Papīhā* one should have firm conviction in mind and be of firm resolve. The remembrance of God and meditation, the means to God-realization must not be given up even for a moment even at the cost of one's life. Why is negligence done with respect to remembrance of God, meditation and the association with saints? Repentance done afterwards will be of no avail. Do you wield any power to resist death? So like a *Papīhā* without caring for the life one should keep one's pledges.

पपिहा प्रण कबहुँ न तजै, तजै तो तन बेकाज।

तन छूटै तो कछु नहीं, प्रण छूटै तो लाज॥

'In no condition does the *Papīhā* (a popular bird of poet's fancy) break away from its pledge. Whatever it gives up is the useless body, for the loss of life is immaterial but the breaking away from one's pledge is a matter of shame!'

Reflecting this way you must never forget the mission with which you came this way. Greater stress should be laid on the reverent repetition of Divine name, meditation and the association with saints. The association with saints, the remembrance of God and meditation cannot be practised without a sense of detachment. Without cultivating detachment from the sense enjoyment of the world one cannot love God with all one's mind. Of what use will money and worldly enjoyments be to you? Everything shall be left behind in the world. If the Divine name is not practised, can the false worldly enjoyments be of any account to you?

सुख के माथे सिल पड़ो, (जो) नाम हृदय से जाय।

बलिहारी वा दुःख की, (जो) पल-पल नाम रटाय॥

‘Curse be on prosperity that deludes one to dismiss the Divine name from the mind. Hail to adversity that impels one to recall the Divine name every moment !’

The body and the money shall be left back here. These will be of no help to you in your journey hereafter. So as long as you are their master you must harness them according to your choice. The achievement of the supreme goal of life is the only means to God-realization, regarding money as immaterial as dust, one should pursue true happiness in all earnestness so that one may attain God-realization soon.



16

When you will give up your life, of what use will body and money be to you? Everything will go to the dust. So as long as you are at liberty to do what you will, why do you postpone the matter? Nothing will come out of the repentance done afterwards. Thinking this way men should be absorbed in the aspect of All-Blissful God. The feeling of ‘I’ and ‘Mine’ should be given up forthwith otherwise it may cause us a terrible loss.

मैं जाना मैं और था, मैं तो भया अब सोय।

मैं तैं दोऊ मिट गई, रही कहन की दोय॥

‘I thought myself to be something different from what I really was. Now the two identities of ‘I’ and ‘you’ have been diffused into one, they are separate by names only.’

Efforts should invariably be made to come to such a realization. Wasting even a moment’s time in other affairs is sheer foolishness. The loss of faith is its cause. Therefore such conviction should co-exist with the practice of Japa that (ॐ) encompasses everything and is all in all. I have no significance at all. When I myself am non-existent I cannot evidently claim ownership of anything whatsoever. Only

OM (ॐ) who is none else but the Divine Being who is Truth, Knowledge and Bliss combined, truly exists. Nothing else but the all pervasive God the embodiment of peace, rapture and absolute bliss, is existent. Along with the practice of the repetition of the Divine name one should concentrate one's mind on the meaning of the Divine name as well. Meditation should be performed in such a way that the mind may be fully absorbed in it. By regarding All-blissful Lord as one's own aspect regarding oneself as the integral part of All-blissful God and supposing the world as integral part of one's own being and establishing oneself in that All-blissful aspect, one's ego wanes away as a matter of course after one has lost sight of the perceptible world.

You have made a query about *Papīhā*. Well, the bird may lose its life but except for the rain water it does not slake its thirst with any water fallen upon the earth.

चातक सुतर्हि पढ़ावही, आन नीर मत लेय।

मम कुल यही स्वभाव है, स्वाति बूँद चित देय॥

“The birds ‘*Cātaka*’ instruct their young ones to drink no water other than the water of the *Svātī* star for it is customary with their species to aspire for that water only.”

Likewise we should love God. I have heard that while still in the womb we take a vow to remember Him, so in no condition you should break the vow for the fulfilment of which you came into this world. As regards your inquiry about the method to love God I would suggest that the remembrance of the Divine name and meditation are the surest way. The remembrance of God and the practice of the Divine name can be performed to a considerable extent through the association with saints. It is heard that the association with saints and the study of the praises of the Divine attributes inspiring one with

reverence for God, enable one to greater practice of remembrance of God and the sins having been expiated thereby the love of God reaches perfection, so withdrawing one's mind from worldly enjoyments such methods should be adopted as may enable us only to practice enough of the repetition of the sacred name and meditation. Of what avail will the false enjoyments be to you?

सुख के माथे सिल पड़ो (जो) नाम हृदयसे जाय।

बलिहारी वा दुःखकी (जो) पल-पल नाम रटाय॥

“Curse be on prosperity which deludes one to dismiss the Divine name from the mind. Hail to adversity which impels one to remember the Divine name every moment.”

The Physical pleasures and enjoyments shall be left back here. Who should be foolish enough to give up the eternal for the sake of transient things? Worldly possessions, body and money should be harnessed in such way as to lead on to the speedy realization of God who is Truth, Knowledge and Bliss combined.

As regards your query about remembering the Divine name at all time my answer is that remembrance of the sacred name is possible through the love of God and keener sense of detachment from the sense enjoyments of the world. As to your query about the practice of the Divine name with a loving heart, I find myself unable to say anything in detail. Still some suggestions are being given. Reading, listening and reflecting upon the description of the divine attributes and glory and meditating on the divine aspect with a happy heart, lost in a rapturous state the Divine name should be repeated, recalled to the mind again and again as has been said by Sañjaya in verse 77 of Chapter XVIII of the Gītā. Such steps should be taken as to ensure that there are no lapses in the practice of the

Divine Names and meditation. The presence of such a desire is itself an excellent thing. Matters are not much delayed when such a desire exists there, for the person having a sincere desire is soon aroused to effortful action. He who cherishes the desire for the remembrance other than these. After this much has been achieved mind's deviation is not so frequent. If deviation occurs even at the time of the practice of Divine name, one should be unmindful of it but the practice of Divine name must be performed constantly in a disinterested spirit. With greater practice of the Divine name when one becomes capable of spontaneous meditation co-existing with love then deviation of mind disappears as a matter of course. Even if there is a little deviation it cannot stay for a considerable long time. So long as the attachment to the world and the recognition of its identity do not cease to exist, deviation occurs but we should not fear any harm from it. The only method of arousing deeper love for God is to meditate on Him. He should be reflected upon whatever method is adopted to that end. If reflection on God is not possible the Divine name must be practised. The object of one's love is naturally the object of one's reflection also.

I have come to know what you wrote in connection with anger. Anger is rooted out by the absence of attachment to the world and the recognition of its identity. But by constantly reminding oneself of death, by supposing whatever is perceived as if under the jaws of death and in good time by knowing it to be non-existent and a divine consort and through the remembrance of God also, one can rid oneself of anger. We should be happy over whatever happens. Whatever happens meets the approval of God. Whatever exists belongs to him. Looking

upon all this to be merely a divine sport one should feel nothing but contentment. Why should we at all demur at it? Desire is the root cause of anger.



(17)

If the practice of meditating on God is not done fairly well, it can be done by one's best endeavours at the continuous practice of the Divine name. For the repetition of the Divine name at all time, endeavours should be made for the association with saints and the study of scriptures. When the repetition of the Divine name is practised at all time, love of God having been aroused—practice of the Divine name with love is performed as a matter of course. Then the glory of the Divine grace is also understood as a matter of course. The Divine grace is being showered unreservedly on all but it is evidently perceptible in a worldly object in the same way as the sun light though fully pervading at every place is clearly discernible in a mirror. After a slight realization of the glory of Divine grace the Practicant ascribes whatever is going on to the Divine mercy and thereafter relinquishing all his desires and regarding himself as an unconcerned observer, is ever enraptured. The love of God is so much intensified that he finds himself quite unable to forsake God. The greater the pursuit of the supreme goals of life the greater is the remembrance of God. The Divine mercy is revealed through sufficient practice in the remembrance of God. Greater application to the practice of Divine name depends on one's own sincere endeavours to achieve the supreme goal of life.

You have written that the matter of the love of God can be comprehended only by one's efforts to know it. Truly

speaking the remembrance and meditation alone can serve as the best guide in this direction. When the heart gets purified through the remembrance and meditation, love of God is born. You have written that a lot of your time has been wasted and as such step must be taken (for redemption) without any loss of time. The presence of such a desire is very good indeed. You have written when will redemption be sought if it is not sought even after getting such a golden opportunity. That is well said. Those who come to realize the value of time accordingly, should spend their time only in the remembrance of God and meditation. If the value of time is known, one's own redemption is not a thing far to seek rather one can be a media for the redemption of a number of other created beings also. One may not be able to attain redemption but one must meditate on God with a loving heart. It is very appreciable if the desire for early redemption persists in your heart. In that case there is nothing to worry about. You have written you do not as yet derive joy (from your practice). Well joy you may not derive but the remembrance of God with love must be continued. The desire for joy is a trivial thing and meditation is scarcely practised for the sake of joy. In my letter I used the words 'devotee of God' for you and I think the words were aptly used and many inquiries had to be made from you. But after becoming a devotee the sense of 'I' and 'mine' disappears.

Meeting and separation are but the outcome of chance. Meeting may be very rare but love must exist there and I am sure you have enough of it, but to the greater extent the disinterested love increases the better it is. You have written you should feel gratified if the meditation you are capable at present could be a little enduring. Well,

gratification you may or may not feel but God should be meditated on with love at all time. The very sight of such men as disinterestedly practise the remembrance of God, gratifies thousands of men provided such men know for certain the glory of obtaining the vision of the devotees with devotion and reverence.

The world is unreal. It is the manifestation of the Divine sport. To regard it as true causes infatuation which gives birth to desires on account of which man contracts a number of evils. So it is proper to take refuge in God alone. Whatever happens is prompted only by the Divine Will. After taking refuge in God why should one evade the obligation of carrying out His behests. Whatever happens is the projection of His imagination false and merely His divine sport. We should not demur at whatever happens. We should only be an unconcerned observer. If even after this there is some cause of grief one should think one has not at all taken refuge in God. Whatever God wills must be endured with a happy heart. If one is in the least grieved one should feel one has no faith in the dispensations of one's lord. There is nothing that does not belong to the Lord. He is free to utilize His belongings according to His own sweet will. Who are we to interfere with His affairs? If we take, ill of it the Lord considers us to be foolish for taking to be true what is indeed false and for developing sense of ownership with regard to them, for resorting to false things of the world and for becoming a minion to the worldly possessions. He who is a minion of the world will aspire for worldly possessions. He who desires for worldly possession is reborn in this world. Such a man will not rule over the innerself of God and His mind. Only he who is the true lover of God has the sovereign authority over him. The

lover of worldly enjoyments is a trifling creature of the world. Knowing the worldly enjoyments to be false and merely divine sport, attachment to them should be discarded from the mind. Only he is worth our beatitude who renouncing the kingship of the three worlds (this, the upper and the lower world) loves God with all his mind. God never forsakes such a man.



18

You have inquired about the means to keep up the sense of detachment at all time. Intense practice in the remembrance, meditation and the association with saints alone are considered to be the means thereof. Looking upon the world as full of sorrow and evils is also a means to dispassion, but without developing the attitude of regarding the world as non-existent and God who is the compact whole of Truth, Knowledge and Bliss as existent, complete detachment from the world is not achieved.

With regard to your query about the means to identify oneself with a loving heart with the aspect of God who is the compact whole of Truth, Knowledge and Bliss, I suggest, according to my humble understanding, that intense efforts for the practice of remembrance and the association with saints with a loving heart and knowing their glory is the only means to that end, so intense effort should be made for prolonged practice. In that case love of God can be evoked as a matter of course.

You have expressed the desire to know an effective method of carrying on with a loving heart the spiritual discipline unceasingly. In my opinion giving up indolence, regarding the body as dust, in all faithfulness and with the dedication of mind and body, sustained effort should be

made for meditation and the practice of the Divine name. If during the state of meditation there is any diversion whatever comes to our perception should be conceived of as only fictitious and like water in the mirage. Taking it to be naught mind should be withdrawn from the object of perception, and taking it to be impermanent it should be totally discarded. Having attained the state of desirelessness, during the contemplation on the unimaginable even the consciousness of having given up the desires, should be dismissed from the mind. Such an attitude should be developed that nothing is existent except God who is the compact, whole of Truth, Knowledge and Bliss. If dispassion is evoked one can go on with one's practice very well even without making endeavours. But the sense of dispassion cannot stay considerably long without purging out the inner senses. By looking upon the body as transient and under the jaws of death by realizing time as invaluable and through speeding up the practice of the remembrance and meditation the inner senses stand purified and with the purification of the inner senses of all their sins and evils, the sense of dispassion can stay longer.

You have asked for a detailed exposition of what I wrote about meditation in my letter addressed to x x x. The following is considered to be precisely the explanation thereof.

(1) Only one Divinity—the embodiment of Truth, Knowledge and Bliss—uniformly pervades everywhere. Whatever is apparently perceptible in Him is non-existent. The means of perception and the object of perception i.e., the body and the world are all but imaginary. In fact God alone uniformly pervades the entire universe. If any thing else comes within perception its existence should be denied till the embodiment of Truth, Knowledge and

Bliss alone should subsist and the consciousness of the Divine aspect is itself inseparable from the Divinity who is All-truth, All-consciousness and All-bliss. The knower of God who is embodiment of Truth, Knowledge and Bliss is verily not different from Him.

(2) Having established oneself in the all-pervading Lord who is the embodiment of Truth, Knowledge and Bliss by regarding the world as the outcome of His resolve and submerged in the All-compassing divine aspect, through identifying oneself with the seer and the All-pervading, one should look upon the world through the all embracing eyes of knowledge as imaginary and different from God. According to verse 19 of Chapter XIV of the Gītā the imaginary body under the sway of the all-pervading Divine aspect practises remembrance of God every moment.

Established in the all-pervading aspect of God one should look upon the remembrance of formless God with an undiscriminating mind that is through the all-embracing eyes of knowledge.

(3) Identifying self with All-pervading knower of the limitless knowledge, regarding the human body in which the soul was lodged hitherto, as the manifestation of the mystic expression 'Om' one should concentrate on that mystic sound 'Om'. One should regard the body the very incarnation of Om and the basis of all one's resolve. In truth nothing else other than God who is Truth, Knowledge and Bliss combined, is existent. Knowing thus one should steadfastly stick to one's resolve. Through such a steady practice nothing other than God remains existent, the objectives of the imaginary physical existence one lost sight of Omkāra is synonymous with God who is the embodiment of Truth, Knowledge and Bliss and it is He that subsists. The remembrance of the

sound Om should not be given up deliberately. Such a practice should be performed in solitude.

(4) God who is the embodiment of Truth, Knowledge and Bliss should be regarded as existent and the world and whatever else comes within our perception should be regarded as altogether non-existent. One should be firmly resolved that whatever is perceptible is non-existent. Being firmly resolved thus and having attained the realization that everything else other than God is non-existent, only the All-blissful Lord, who is the embodiment of Truth, Knowledge and Bliss, subsists everywhere and this is what is called the attainment of the Supreme Place.

The above exposition conforms with the contents of letter addressed to....to give a better understanding of the subject of meditation. The matter has been discussed at a considerable length according to my humble understanding.

Time should be regarded as invaluable. He who knows this does not waste his time over trifling things. He who wastes his time over false and meaningless activities does not realize the value of time. When one does not want to part with even things worth small price how can one tolerate the loss of so precious a thing?

The meditation which co-exists with the yearning for happiness is a meditation of a low order. The aspirants of happiness meditate merely for the sake of short lived happiness. The remembrance of God alone is an invaluable thing. The knower of this secret will always make efforts for the remembrance of God at all time. They will not cherish the desire even for happiness. To him it matters little whether he gains a short lived happiness or not but the remembrance of God must be practised uninterruptedly.

(19)

Time is passing away. Whatever is to be done, must be done at the earliest. Why do you put off the matter? What are the things you require? Under whose pressure are you working? You must not forget the Supreme Deity even for a moment. In the end none will own you except the Lord. There is nothing substantial in this ephemeral world. Everything in the unsubstantial world is the witchcraft of the illusion (Māyā). Knowing this the wise man is not caught into its mesh but he who is ignorant about this fact is tempted to face at the cereal like worldly enjoyment is ensnared by Māyā, the enchantress, in the snares of fond attachment.



(20)

You have written that on account of pain you have mostly to lie down and that introduces idleness and drowsiness and these cause many errors in the spiritual discipline. Well, on such occasions efforts should be made to get at the meaning of the Gītā. If drowsiness is caused by continuous studies one should go to bed remembering God in a meditative mood. If many lapses occur in the remembrances of God these can be overcome through sustained practice.

With regard to your query as to how the love of God can be intensified, something has already been written on the subject. By going through the accounts of the Divine attributes, listening to them and speaking about them to others and by paying attention to this characteristics, message and glory, one may intensify one's love of God. And those things can bear fruit only through the remembrance of God and the association with saints. It is

but natural that greater efforts and labour is put in for obtaining the object keenly desired for by us. Those who hanker after money exert their bodies and minds in various ways to get it and such men are always obsessed with the thought of devising ways and means to earn money. They devote their minds, intellect and their all to their efforts of making money. Those who hanker after money mostly concentrate their minds on it. Likewise those who are desirous of meeting God, surrender their mind and intelligence to Him alone and then intense longing is only to meet God to remember Him and to have association with saints. The example of the money-minded men can bring home to us the conditions emerging from intense longing. Greater labour and efforts need to be directed to the achievements of a thing keenly desired for.

Suppose a man falls ill; physician says that if such and such things are made available, he (the patient) can be saved. At such a time no stone is left unturned for the procurement of the things (prescribed) by the physician. Similar efforts should be made for the remembrance of God and the association with saints. The keener is the desire the greater is the effort, the greater the efforts the greater are the chances of obtaining the desired object. The false, unreal earthly object may not be obtained even after making efforts, even if they are obtained, they may or may not prove efficacious to the patient but the effort put in for the remembrance of God and the association with saints are invariably rewarded with success. By the continuous use of the medicine like remembrance of God and the association with saints the chronic worldly disease of birth and death is surely cured once for all. The effort made for a truthful cause is never lost.

You have mentioned about the lapses in the practice of the Divine name. Only through more practice of the Divine name the errors can be removed; if the practice is continued joyfully in spite of the errors the repetition of the Divine name can be performed with love in future. In case there is continuity in the practice of the Divine name it is invariably done with a loving heart. After attaining dispassion the practice is performed in meditative mood as a matter of course. The desire that God should be remembered at all time, is the preliminary cause of keeping alive the remembrance of God. If while performing Japa there is diversion towards worldliness, the mind should be forcibly withdrawn and directed towards divine subjects and gradually made accustomed to it. By such practice in consistence with the practice of the Divine name, the meditation will be prolonged and the lust for sense enjoyments will be rooted out. If the incitement is freed from the sense of attachment and ownership there is no harm. The awareness of the non-existent world and attachment to it can be done away with through the practice of Japa and the association with saints. Much practice is however needed to attain that state.

God should ever be remembered. Thereafter with the increase in practice one may develop detachment from the world and be established with mind and body in the Divine aspect. The great God is unreservedly and indiscriminately merciful to all. He who is fully resolved in this respect becomes the object of the Divine grace. Then he meets Him without any delay for he feels restless without meeting Him and perishable and by looking upon the All-blissful aspect of God. Sense of dispassion can be developed by developing aversion from the world, obsession with the world is likely to diminish as a matter of course.

The means to arouse the love of God is to reflect on the Divine aspect, the remembrance of the Divine name and the association with saints. The greater our endeavour the greater will be the possibility of remembrance of the Divine name. He who knows God as Omniscient, All-pervading, Ocean of compassion and self inspired benefactor will not pray to Him for anything. If he prays for anything at all, he will pray for the disinterested meditation on Him with genuine sentiments. If endeavour is made for the remembrance of the Divine name at all time one can be transported to the meditative mood. Such endeavours should be made as to perform the worldly duties along with the remembrance of God at heart. Remembrance and meditation should be regarded as far superior to and valuable than the worldly duties, remembrance of God and meditation on Him should not be given up even to the utter neglect of unstable worldly duties. Being firmly resolved in this regard. One can practise remembrance of God while performing the worldly duties.

At the time of ceremonious occasion of marriage what is to be done and how it should be done has also been written to you earlier. The worldly duties of marriage etc., are like the flow of a river. Only he can survive the sweeping currents who embarks the boat like feet of God holding to the rope like Divine name and is lost in meditation on Him. He who is carried away with the currents finds himself in a very miserable state.

With greater remembrance of God and association with the saints and the inner senses having been purified, the state of communion with God is attained without any delay. You are already making effort to drive away all the mundane desires from your heart but still more effort

should be made in this direction as well as for the achievement of the supreme goal of life. Practice is the chief means to this end. Practice lies beyond the jurisdiction of Divine grace. What achievement did you make after coming into this world? If time continues to pass in this manner how will the goal be achieved without delay. Time should be spent in performing invaluable duties. Of what use will then the world and money be to you? Only that thing is truly our own which helps intensify our love of God. The rest is dross. After all what is the difference between the mountain of Gold and the mountain of rocks. None is to accompany us (in our solitary journey to the other world). This body is also destined to be mixed in the dust knowing that we ought to harness the body to the best use. Why should a moment be wasted over any object other than the remembrance of God and meditation on Him? But for the remembrance of God and meditation no moment should be wasted over a thing however important it may be. One's invaluable time must not be wasted over transient things.



21

About your enquiry as to how the remembrances of God should be performed, it is suggested that the repetition of the Divine name and meditation on His aspect should be practised at all time. Through the association with the Lord's devotees and study of the scriptures as well, greater remembrance of God can be performed. By listening to the attributes and His glorious acts through the lips of the devotees love of God can be cultivated without any delay, as such great effort should be made to avail of the association with the devotees.

You have written that you reverently recite as a routine the 'Sundarakāṇḍa' (One of the cantos of the famous epic Rāmacaritamānasa). Not only this but the Bālakāṇḍa, the Araṇya and the Uttarakāṇḍa should also be studied. These cantos also contain a number of references to love divine and devotees, in fact, the whole of the Rāmāyaṇa should be recited with reverence. You have also written that you also recite the Gītā and the Viṣṇusahasranāma. That is a matter of great pleasure but the recitation should be made contemplating on the meaning as well. Through the practice of recitation with understanding one can become capable of dedicating one's mind and intelligence to God.

The embodied image of God should be meditated on in the same way as Dhruvajī had done.

It will be good enough if one leaves the bed about two hours before the sunrise. If this is not possible one must get up at least an hour before the sunrise and having performed the daily rituals of easing and washing etc., recitation should be made along with Sandhyā and Gāyatrī in the aforesaid manner.

It will be proper to take food at about 10.00 A.M. observing silence while eating, receiving at a time as much food as is desired to be eaten and after offering it to God. Oblations to the fire should be offered every day. If it is not possible to observe all the five great sacrifices (पंच महायज्ञ), at least the Sandhyā the repetition of Gāyatrī and the offering of oblations to the domestic fire ought to be invariably made.

Satsaṅga i.e., the association with saints should be done twice a day in the morning as well as in the evening. Through greater practice of remembrance, meditation and the

association, the sense of renunciation from the world can automatically be born. Knowing all earthly things as transient and ephemeral, sense enjoyments should be abandoned.

If one has to cross the ocean of worldly existence the repetition of the Divine name should be practised at all time. Through the practice of the Divine name, the meditation on aspect of God is performed, an undivided love of God is evoked as a matter of course. The state of desirelessness having been attained, there is hardly any delay in establishing love ties with God, so the essence of all spiritual discipline is nothing but the disinterested practice of the Divine name.

Time is fleeting, and the time lost can never be regained. So even a moment of the invaluable time should not be wasted indirectly that is to say that remembrance and meditation should not be ignored.

Lust, anger, greed and infatuation etc., our enemies, so to say, are robbing us of our real wealth. So the bugle of the Lord's name—'Rāma' should be blown continuously. Just as the sound of the bugle keeps away the enemies (the robbers) so also the bugle-like sound of the Divine name startles away our enemies—the lust and anger etc., so cautiousness on our part is desirable.

बिन रखवारे बावरे, चिड़िया खाया खेत।
आधा परधा ऊबरे, चेत सके तो चेत॥
इस औसर चेता नहीं, पशु ज्यों पाली देह।
रामनाम जाना नहीं, अंत पड़ी मुख खेह॥

'O neglectful man, without being watched over, the crop in your field is being eaten up by the birds. Only half of the produce or a fraction thereof will be left for you. Take notice betimes if you can.'

'Even after getting this opportunity (of assuming human form) you remained neglectful of your supreme duties and

like an animal cared for the upkeep of the body only (and neglected the soul). The mystery of the Divine name remained unrevealed to you so you will have to repent in the end'.

The meaning of the above two couplets should be thought over. The association with saints and the repetition of the Divine name practised continuously, lovingly and disinterestedly are decidedly the supreme goals of life, thereafter one has developed love and faith in God and meditation on him is inevitably performed. The lease of our life is drawing to a close, one needs rise from the slumber of ignorance and regain consciousness.

Having attained this human form which is unattainable by celestial gods even, one should not waste one's life but make it purposeful. The man, who having attained human body does not perform remembrance of God, has to make severe repentances for it in the end for when one's own body will be of little avail it is quite vain to expect anything from other objects (of the world).



(22)

You should not so easily dismiss from your mind the mission for which you were granted human body and sent into this world. Firstly the attainment of human body is difficult in itself besides taking birth in a upper caste family, undergoing the culture of Yajñopavīta, and getting of agreeable parents, brothers, wife and children is a matter of great luck. Besides you own a house and the occupation of your own choice and money to fulfil your requirement. If even in such favourable circumstances, attempts for redemptions are not made when after all will they be made? Such favourable circumstances will not always exist. So as long as death is

still far away and the body is immune from diseases and the above mentioned favourable circumstances continue to exist, all noble deeds that are worth doing must be done at the earliest within the allotted time so that in future one may not have cause to repent. Even if there is some increase or decrease in the list of objects mentioned above it matters little but from now onwards there should be no negligence on your part. What more agreeable circumstances in this world can you aspire for? What are the things you are in want of, after procuring which you will put in efforts for your own redemption? In the world there is none except God whom you can call as your own. Father, mother, brother, wife, progeny, dwelling house, money—all are perishable. They keep company with us for a short time only. None of them will accompany you in your journey to the other world. When your own body will fall back here, it is preposterous to expect other things to accompany you. This predestined meeting which has brought us together in this world will not last long. This body is not at all dependable. When you are not effortful for the attainment of the supreme state, while I live in this world, slackness on your part in the practice of spiritual discipline can well be anticipated, in case this body is abandoned by me earlier. If the efforts you make for obtaining the transitory and ephemeral earthly things, are directed to the realization of God, God-realization can be achieved very early. There is none more compassionate, loving and all powerful like God. Then why do you not try to win the love of God who is the true lover? Why do you hanker after the despicable money all the time? When the body will be of no avail to you far less to speak of money. After the destruction of the body only the remembrance, the meditation and the association with saints and the study of the

scriptures made at present will be helpful to you, the rest will prove to be of no good to you. Destruction of the body is inevitable. There is no means to save it from destruction but even after the destruction of the body the soul is not extinguished. So the purposefulness of human life lies in making efforts round the clock to attain the supreme happiness and the supreme bliss for the soul, that survives the destruction of one's physical existence. This alone leads one to attain the realization of God who is Truth, Knowledge and Bliss combined. Human body has been bestowed upon us for this very purpose, so efforts must be made assiduously for the realization of God.



(23)

I have learnt through the contents of your letter that these days your mind is very much obsessed with worldliness. One is cast into such a state of mind by looking upon certain worldly affairs with a sense of attachment. Hence one should avail oneself of the association with saints. When you yourself do not have an ardent desire for the association how can others be helpful in the matter. And when you are not free from worldly duties. I too find myself helpless in devising ways and means to help you.

I have been told that Satsaṅga (the association with saints) is held at your own house but you do not take pain to attend it, you should prudently consider whether having association with saints is inferior even to the performance of worldly duties.

I have learnt through the contents of your letter that your heart is full of remorse when you look at your (scanty) practice of the remembrance of God and meditation on Him and find that the worldly duties are also discharged in a

small measure only. That is why I have occasionally written to you how remembrance and meditation should be performed. But you seem to pay no heed to it, however, you ought to bear it in mind that the time is passing away and the time avowed to God is also coming to an end. The time lost is lost forever, so man's life must be made purposeful that is to say one must find time for the remembrance of God and meditation on him for you will have to find time sooner or later, that is, after receiving the summons from the God of death, you will not find time to stay here a moment longer. So it will be a matter of great pleasure if you consider over it and be cautious betimes otherwise you will have to repent afterwards.

I have also come to know through your letter that you are now incapable of observing such remembrance and meditation as you were able to perform by virtue of your association with me. Such expressions are merely indicative of your love and reverence. I am but an ordinary man. The glory of remembrance and meditation is not yet revealed to you. Had you fully realized the glory of remembrance and meditation you could scarcely give them up.

You wrote during the period of your association with me, you were able to practise greater remembrance and meditation. If this statement has any truth in it and you do realize the glory of remembrance and meditation, how then you are able to bear the cessation of your association with me or in other words your separation from me! Hence your association with me is not the thing that matters but at no time should the remembrance of the Super Deity be dismissed from the mind that is, He must be contemplated on at all time, and the love for him should be so impassioned that separation from Him should become unendurable i.e., separation from Him should

cease life breath to depart from the body in the same way as fish finds itself unable to sustain life when out of water.

If you had regarded meditation on the Supreme Deity as superior to worldly enjoyment and the Kingship of the three worlds inferior to meditation performed for an inconsiderable time, your spiritual discipline should become intenser day by day and an ardent desire for meditation should persist. Should you feel the desirability of the remembrance of God and the association with saints you would also be capable of making efforts in that direction. It is a favour to us on your part to have given vent to the little desire you have of having association with me. But the only matter of regret is that you could afford to ignore the happiness inspite of the fact that you had experienced to some extent the happiness desired from meditation. To what purpose do you appreciate the happiness desired from the meditation? Hence let bygones be bygones. At least you must be too conscious in future.

To what sort of activities do you devote your invaluable time? Do you expect to attain your own spiritual well-being even by the fag end of this life if you continue to spend your time in this manner throughout your life? And if you see no hope of your well-being, you must very resolutely make efforts for very intense practice for the sake of your own redemption; for the body is perishable and hence it is not at all dependable. If life comes to an end earlier what can be done thereafter? On whom have you placed so much reliance that you have become so care-free? What power is there to support you? Why do you then waste your valuable life by taking resort to the unsubstantial world?

(24)

The stream of the love of God should swiftly flow through the world. Several times in the past the stream of love flowed fluently on suitable occasions upon the earth. Though even at present the Divine compassion is being bestowed upon unreservedly yet whatever delay is being caused is decidedly being caused from our own side.

If a number of men prepare themselves for the propagation of divine thought in the world, devotion to God can be popularized without any delay, but scholarly, dispassioned and virtuous men are very much required for the purpose. If such men absorbed in thought of love try to spread the love of God and His adoration the stream of love can rush along at a considerably good speed.

No work can stand a match for the supreme service rendered to all with disinterested love. Only that service is truly termed as supreme service, after rendering which nothing remains to be done, in other words, directing worldly men to the love of God and enabling them to attain the supreme abode of God, is aptly termed as the supreme service. Though providing the hungry, the orphaned, the unhappy, the diseased, the disabled and the destitute etc., foodgrains, clothes, medicines or by providing each of them respectively the things they are in want of and thereby making them happy and providing happiness to able, scholarly Brahmins of virtuous conduct, by offering them money and all kinds of other articles, is also a sort of service but supreme service is decidedly that service after rendering which one is absolved from the obligation of discharging all other duties. No other service can stand a match for it. So you should also lovingly and disinterestedly render supreme service to all the created beings.

Our bodies, mind, money and whatever other things we are in possession of are meaningful if they are dedicated to the service and redemption of the entire living beings of the world and the things which are not utilized to that end are worthless. Thus knowing supreme service should be rendered to them. By doing so one can develop intense love for the entire living beings and the disinterested love for all living beings, is verily the love of God for God alone is the soul of all created beings.



(25)

You wrote: 'Suitable suggestions should be made for bringing about the realization of total denial of the existence of the world through undivided love of the Supreme Deity.' Through looking upon the world as if it were a dream or water in the mirage and by visualizing upon the all-pervading aspect of God everywhere, being disillusioned of the seemingly existent world, one can perceive the Supreme Deity who is the embodiment of Truth, Knowledge and Bliss permeating at every place. Through contemplating on God at all times, and through having association with his loving devotees, love of God can be cultivated.

Through making the study of the Gītā with understanding as one's daily routine, through the practice of the Divine name, through acting according to the Lord's injunctions and with undivided love in Him having been developed through intense longing to attain Him, speedy realization of God can be attained. In this respect one's industry in the pursuit of supreme goal of life is the predominant factor.



(26)

Some measures for curbing the vagaries of mind have been suggested in my letters sent to you earlier, they are now being reiterated.

1. Through practice of spiritual discipline and dispassions the wavering mind can be made steadfast.

2. Effort to call to the mind with love and faith every moment with one's breath Praṇava (the sound Om) is called practice.

3. Mind should be so moulded as to visualize the aspect of God in that very object to which it may be attracted.

4. Everything to which our mind may be naturally inclined should be conceived of as permeated by God.

5. The object of our infatuations should be concentrated on contemplating it to be the semblance of God.

6. Sitting in a solitary place, mentally repeating the sound Om, gradually exhaling the out going breath one should shut out the breath according to one's capacity and then simultaneous with the repetition of the sound Om, draw in the ingoing breath and allowing it to be absorbed with the lower air (Apāna) exhale it. These are the different forms of practices.

7. Eschewing from the mind the desire for things seen or heard and dedicating it (the mind) to God is dispassion. Through the above mentioned practices and through cultivating dispassion mind can be made steadfast. In my opinion out of these practices only that one should be adhered to which may be pleasing to one and suit one's choice.



(27)

You have enquired about the method of cultivating love of God. The thing is well-nigh evident only to those who have an undivided love of God. Since you have put a question, it is necessary to write something in reply. It has been said by the virtuous men that one's inner senses stand sanctified through listening to the glory of God, through reading or listening to the description of his attributes and through repetition of the Divine name and then alone love of God can attain perfection. Through reflecting on Him, through narrating with a selfless motive His praises and attributes and through realizing His attributes and glory, love of God can be developed. Once the love ties have been strengthened the very hearing of anything about the lover causes thrilling sensations and the shedding of tears and such signs of ecstatic love become apparent. Even a person of inconsiderable importance coming from one's beloved person becomes endearing to one's heart. When by listening to the love talk and the description of the good traits of a common man with whom we are in love, causes so much happiness to speak nothing of God who is the Supreme lover. The sort of love that was born in the heart of cow-maids by listening to Uddhavajī, can be achieved even now. The greater the want of love, the greater the delay. God is omnipresent, He is hidden from view so long as we lack in faith.

You have written that the remembrance of God is not adequately done these days. But what could be the reasons thereof? If remembrance is not adequately done, it can reasonably be supposed that the love of God is also wanting. After knowing the world, the body etc., as unstable and transient, there can be no delay (in the meeting). The method of greater remembrance of God has been written in

another letter. Time alone should be considered invaluable. If this is done nothing remains to be done. If you are prepared to do something the best thing would be to make a total self-surrender to Him for the sake of cultivating disinterested and undivided love for one's dearest Lord. One should regard oneself blessed if one's life and body are dedicated to this end. It is well nigh impossible that a person having association with saintly persons should not be inspired with the devotion to God, redemption can undoubtedly be sought through the association. However, things may be different if you have been deprived of the opportunity of meeting virtuous men till today. You wrote that you do not find time for the remembrance of God but time must be found out for the purpose. Sooner or later everyone of us will have to retire from the world forever. Whosoever finds time the earlier having attained freedom from bondage is blessed with happiness.



(28)

Received the news of the demise of your father and the bereavement of your son through....The news of your father's death did not cause me much concern but the bereavement of your son did cause me a great concern. But hardly anything can be done to avert what is inevitable. Worry does not yield any good fruit. They have written to me you are often stricken with a great anxiety and are agitated. That is but natural but it is very embarrassing that even the sight of such an event should not cause detachment and dispassion from the world.

I am at a loss to understand how to condole with you? In this world people indulge in lengthy exhortation in order to condole with others but only those men are thought to be truly forbearing who keep up forbearance even when they

themselves are placed in similar situation. I am writing to you in a friendly way. If there be a slight error on my part, out of love I am always ready to ask for forgiveness from you.

What is lotted cannot be blotted. The story of Abhimanyu's death is well-known. Many other events of this sort have also taken place. It is the assertion of the good that there is hardly anything in the world to be worried about. Anxiety ceases to exist if the following quatrain of Lord's exhortation is fully understood—

‘अशोच्यानन्वशोचस्त्वम्’

“You grieve over those who should not be grieved for.”

If its real meaning is understood, in fact, the only anxiety that is left out is the anxiety for the realization of God.



(29)

You have asked for the method of doing away with excessive anger. Anger can be done away with by adopting the following methods:

1. One should feel the presence of the Lord Vāsudeva everywhere. When nothing but God will remain existent then who could be the object of our anger?
2. When everything is the manifestation of God how can God be made the object of one's anger? Everything being the manifestation of God, I am the servant of all. God's will is predominant and it is He who is the doer of everything.
3. By regarding oneself as the agent or the doer, one makes one's self-surrender to God, faulty. The Lord is free to do whatever He likes. I shall remain undisturbed. Such a feeling should be entertained. It is desire that causes anger. There can be no anger without desire.

4. Everything should be looked upon as if it were under the jaws of the God of death. During the numbered days of our life why should I be angry at all? The world is unstable, everything is doomed to perish at the appointed time. The life's span is too short. Why should we do a thing that may hurt someone?
5. If anger is aroused against elders, forgiveness should be sought for. One should lie prostrate at his feet and even if he gives vent to his anger one should fall at his feet and should either remain silent or should hold conversation with a cheerful countenance and a happy heart.
6. If the anger is directed to one, younger in years, the expression of anger should be in his interest and merely assumed one, should give up one's selfish motive; for desire is the root cause of anger, so such methods should be adopted as may eschew desires altogether. This cannot easily be done without reflecting upon the aspect of God and His names.



(30)

It is good, you have enquired about the method of developing love of God. Only they deserve our beatitude who have love of God, as for me I am only a common man. I have no authority to dole out any advice on such a subject but since you have asked a question I must write something in reply according to my humble understanding.

According to my opinion by knowing His glory and His will one can develop one's love of God. In this world none except God is worthy of our love. God is always prone to love each and everyone who cares to love Him notwithstanding the fact that the lover is a mean fellow. Rather he connives at his meanness. When God's devotees

are so to speak, nothing of God Himself. In order to know the glory of God one should remain in the company of His Devotees, perform the practice of Divine name, meditate on His aspects and as far as possible carry out His behests knowing them to be the best exercise. According to my humble understanding there is no better method than this.



31

Received your letter, you have written to say that there are errors in performing with due devotion the spiritual discipline for the realization of All-pervasive God, but it is hardly a matter of anxiety. Practice should be continued for the meditation on the manifest Divinity. Through cultivating love for the manifest Divinity and after attaining His vision, the existence of the unmanifest Divinity can alone be experienced. By knowing the properties of the flaming fire, the knowledge of the fire as such is immediately obtained. Knowing thus one should concentrate on the blessed feet of the manifest Divinity according to the directions given in the book entitled 'Śrī Prema Bhakti Prakāśa'. You have written your mind is not yet fully absorbed in the aspect of the Supreme Being but this too is no matter to be worried about. You should meditate on the manifest Divinity with such an ardent love that you should become oblivious of your bodily existence. You can, according to your choice, concentrate on the aspect of either the four-armed Lord Viṣṇu or the two armed flute player Lord Kṛṣṇa.

You have written, your intellect is not yet in a position to ascertain the aspect of the Supreme Being. As a matter of fact, the aspect of the Absolute who is all Truth, Knowledge and Bliss evades all comprehension. The meditation on the Absolute is arduous. In comparison with

it the meditation on the manifest Divinity is quite feasible. Both yield similar results hence you are advised to meditate on the manifest Divinity.

You wrote, 'There should be such restlessness that but for God everything else should appear to be non-existent. Such intense longing was present in the cow-maids. When they were lost in meditation on Lord Kṛṣṇa, they lost sight of every other thing.'

Through practice you too can attain that state.

You have made a reference to the errors in your practice but these can be eradicated through the association with saints and the repetition of the Divine name. The perception of the manifest Divinity can also be had through an intense longing to meet Him. There appears, however, no way other than this. The love of God should be so intense that one should find it impossible to sustain life without Him. God can be realized through such an intense longing alone.

I have learnt through your letter that there are lapses on your part in the service to your parents, but why after all such a thing happens? The service to parents is the supreme duty but the lapses therein can also be done away with through the remembrance of God. Fie on the life of those men who desist from the service to their parents, on no account should the displeasure of the parents be incurred. Even for the sake of meditation remembrance and association with saints they must not be disobeyed. Even the most important work of one's self-interest should not be undertaken without the consent of one's parents. However, one may defy such an order the fulfilment of which may stand in the way of their redemption or oblige them to suffer the consequence of their sin—in the same way as was done by Prahlāda who disobeyed his father

for his own sake. With such sentiments if a son disobeys an order of his parents, as may hinder the remembrance, the meditation and the association with saints or incite him to commit acts of violence etc., there can hardly be any demur to it because in that case he does so to safeguard them against sin and acts in their own interest and not with a selfish motive. But for these situations in all other worldly matters they should never be disobeyed. To speak nothing of riches and wealth, it is immaterial, if one loses one's life in obedience to them, for this body is nothing but the product of their sperm and ovum, and it is they who have brought it up. What authority do we have over this body? To establish authority over it, is nothing but the evidence of our unworthiness. This world is replete with such stupid persons as become enemical to their own parents and put them to trouble for the sake of wife, son, wealth and worldly comforts and who on account of their such sinful acts are subjected to a great plight and hurled into the horrible realms of hell. If there is veracity in the scriptures it is difficult for such men to attain redemption.

It is an undoubtable fact that even the vilest creatures cross the ocean of worldly existence through remembrance, meditation and the association with saints but in case of a prolonged chronic disease one has to take medicines, undergo treatment for a comparatively longer period. Similarly the greater the number of sins the greater is the delay in attaining the perception of God. Being obsessed with sins one finds oneself unable to repose faith in God, so one has to practise remembrance of God for a considerable long time for the extirpation of one's sins. So abstaining from sinful acts one should perform remembrance of God.

(32)

I am in receipt of your letter. You wrote, 'I am always in a position to meditate on the Universal Soul (the Overseeing Power) I suppose this state of mind continues even while lying in bed and getting up from the bed but the meditation on the Unthinkable varies at different times. At the time of meditation the meditation on the Unthinkable is marvellously strange but the faculty causing the strange realization does not cease to exist after the period of meditation. It makes one naturally believe that during the period of meditation also the faculty was unobservedly present. You further wrote: My present spiritual discipline is likely to be impeded in future, there is no such speedy advancement as was evidenced last year. It appears to have come to a stand still'.

Well, the progress in your practice has not been retarded. The retardation is merely assumed. Decidedly there is no improvement in your practice in comparison with your position last year, but one of the reasons of this assumed retardation is that in the absence of a speedy progress in the practice, the Practicant fails to take due notice of the slight progress he makes. Moreover last year, the practice previously performed was revived into your mind on the analogy with the student devoted to the study of 'Kaumudī' (a treatise on Saṁskṛta grammar) who had studied the first half of it previously and on account of the intervening period had become forgetful of it but when after a gap, the studies are resumed, the first half of the book studied previously comes up into the mind after a little exertion but he finds it difficult to carry on the study of the latter half. With the revival of the previously gained but forgotten practice you felt as if you had come upon

a buried and undiscovered treasure and experienced a rapid progress in your practice and your position. This is why you find a difference between your position of the last year and that of this year. Neither has the practice come to a stand still nor is there as you seem to suppose, decrease in your pace, in comparison with your position last year. The cause of the seeming slackness in your pace is that presuming your achievements to be high last year, out of joy you became much more enthusiastic which brought about a stand still in your practice but this year the estimate of prospect being low, efforts were not made so zealously nevertheless there is certainly an improvement in your practice. This bears an analogy to the patient who though having recovered from coma on feeling the slightest ache in the stomach complains to the physician that he has not recovered, for he still feels stomachache. At this the physician retorts saying, 'Dear friend, you have been cured of the major trouble, worry not if you suffer from a slight pain in your stomach?' Your condition is estimated to be much the same.

You wrote: 'What is the cause of the delay now?' Well, the delay is caused because the Practicant endures it. But if the striver feels the separation from the Lord so unbearable that he begins to feel the pangs of death then the meeting is not the least delayed. As long as the Practicant endures the separation from Him, God feels there is no need of a hurry from His side for he is pulling on with his work—without Him. The day the Practicant refuses to live without Him, God too will miss him very much for He is supremely compassionate. The delay is in finding him and not in meeting Him. The fact is that the meeting is being delayed on your account.

You wrote your practice, love and power are much the same as they were before. But this does not seem to be correct. Practice, love and power were in a state of appreciable progress already and uptill now there has been a steady progress in them. You simply fail to realize it. Whatever power is acquired through spiritual discipline or whatever capital is built up through the spirit of selfless and disinterested action, never diminishes, rather it increases very steadily. The Practicant can increase them to a great extent if he so desires. Just as in the alembic (the pot for melting gold) the place already occupied by gold is never lost, only need we fill the empty place with more pieces of gold. The undernoted is a metaphorical expression.

Men engaged in the task of melting gold in order to purify the gold by melting it, drop the pieces of unmixed gold, pieces of gold lying about, those in the form of alloy and those mixed with different impurities as they are into the alembic and put the pot on fire and continuously blow up the fire with the help of the blow pipe so that the fire rather steadily blazes up with a great intensity. On account of the intense heat of the fire the gold, lying in the alembic having attained its inherent purity when tampered with a little borax, continues to settle down to the bottom of the pot because of its heaviness. The metallic admixture of gold forms a layer over it and the impurities being the lightest come up on the uppermost surface. Then by the great heat the admixture and the impurities are burnt to ashes, only the fire burnt pure gold remains occupying its place at the bottom of the pot. More pieces of gold are dropped at intervals into the empty place in the alembic and through this process the entire pot gets filled with the fire-burnt pure gold. The impurities and the admixture of the alloy are either burnt down inside the pot or finding no place in the

pot on account of the increasing quantity of gold, pour forth and drop into the fire and are reduced to ashes. And the borax too which helps separate the admixture and the impurities, having performed its function, is burnt to ashes. What remains in the end filled upto the brim in the alembic is pure gold. It is what banishes poverty forever. This metaphorical expression is meant to serve as an illustration. The metaphor can be interpreted thus.

The alembic stands for the Practicant's heart. The gold stands for the motiveless remembrances of God, service and virtues etc. The admixture represents the eight evils namely indulgence in sense enjoyments, lust, anger, ignorance, scepticism, negligence, egotism and indolence. The impurities stand for the contemplation on the aspects of the phenomenal world. Fire stands for the essence of all true knowledge. The blow pipe meant for keeping ablaze the fire, stands for the association with the saints. The borax represents the wealth of thought contained in the scriptures and the empty place in the alembic stands for the realization of separation from God. In the alembic like heart of the Practicant are dropped alongwith gold, which is symbolic of the motiveless remembrance of God, service, virtues etc., alien matters representing the evils of lust and anger etc., as well as the impurities representing the pictures of the phenomenal world. The heat of fire which symbolizes the essence of all true knowledge, is kept ablaze and by the use of borax which stands for thoughts contained in the scriptures. The lower part of the alembic which is symbolic of the Practicant's heart gets filled with the fire burnt pure gold which represents the motiveless remembrance, sense of service and virtue etc. The alien matter which stands for evils of lust and anger etc., and the impurities which stand for the pictures of the phenomenal world are burnt down. The borax representing

the thoughts in the scriptures after purifying the gold are dissolved. Then nothing but pure gold which stands for motiveless remembrance, meditation, sense of service and virtues etc., remains there. In this way whatever part of heart is filled with motiveless remembrance etc., is never a subject to decay. But so long as that much part of the alembic, which remains unfilled on account of the awareness of the fact that God remains unattained, is not filled, the poverty of ignorance cannot be completely removed. Just as a man willing to undertake a journey to Calcutta fails to get a ticket for Calcutta proper in case the money he has is short of the actual fare. Due to shortage of money he will be able to get a ticket for some intermediary station according as the money does not fall short of the fare. For purchasing the ticket for one's destination one needs money enough to defray the fare for his destination. In the same way a Practicant cannot realize God to the extent his heart remains unfilled. The greater the place that remains unfilled the farther the Practicant remains from God. In order to fill the alembic like heart upto the brim, gold should be dropped in repeatedly and to make it fire-burnt fire which symbolizes the essence of all true knowledge is required and to keep the fire ablaze the blow-pipe representing the association with saints is needed and to separate the alien matter in the form of lust and anger and the impurities in the form of the pictures of the world, borax representing the thoughts contained in the scriptures should be dropped into it at intervals. All these functions should be continued without any break. Of all these requisites gold which is symbolic of motiveless remembrance, meditation, service and virtues and the blow-pipe symbolic of the association with saints should be considered as important. The poverty can never be removed notwithstanding that all the requisites except

the gold are present there. In the absence of gold of what avail would be the association with saints. Of what avail could the consultation of the physician be without taking the prescribed medicines? Hence motiveless remembrance, meditation, service and virtues etc., are highly indispensable but again in the absence of blow-pipe which represents the association with saints there is a chance of the fire being extinct. As such the association with saints is also of considerable importance. Although the fire once being kindled seldom dies out, if it at all extinguishes, it does so after reducing to ashes the entire alien matter and leaving the pure gold behind, nor does the blow-pipe representing the association with saints ordinarily cease its function, the ordinary fire simply makes the gold pure by burning it but the fire which stands for the essence of all true knowledge helps increase the quantity of gold little by little. Thus the alembic like heart of the Practicant gradually gets filled with fire burnt pure gold. God-realization consists in filling the heart with the motiveless remembrances of God, meditation, service and virtues etc. Just as morsels of food fill the belly so also God-realization ensures from filling in the heart with this gold, not a jot of place remains vacant there after every bit of place is filled with the presence of God who is the embodiment of Truth, Knowledge and Bliss. So as suggested in the above illustration, with full dedication one should make efforts for the realization of God.

You wrote: In the progress of your spiritual discipline you had little support of your own love and power. Whatever was achieved through God's unaccountable grace. Such an apprehension is conducive. It is largely true as well. The Divine grace is the prime factor in the attainment of the highest goals of life and God is invariably and indiscriminately merciful to all creatures. He alone,

who recognizes this fact is benefitted. Just as a man who is in possession of the philosopher's stone can make as much gold as he desires and thereby can banish poverty for ever but if he fails to recognize the philosopher's stone as such, how can the stone be blamed? Benefit lies in recognizing the philosopher's stone as such, similar is the case with the Divine grace. Hence one's supreme good lies in realizing the Divine grace as such. The association with saints enables one to realize the glory of God. Through knowing God's glory, the graciousness of the Lord is realized and through the Divine grace the supreme goals of life are steadily pursued and the attainment of the supreme goals leads on to the ultimate realization of God.

You wrote: 'Why should the Lord personally safeguard the best interest of and supply the needs of anyone unless one is ever united in thought with Him? Well, one ought to remain ever united in thought with Him, but it is better not to desire for the safeguard of one's best interests and needs. Though there is hardly any impropriety in cherishing such a desire it is rather better not to desire for it, entertaining the thought that by not desiring God personally to look to one's best interests and needs one may realize God the sooner. But the best thing is not to aspire even for God-realization. One may or may not be able to realize God, entertaining such feelings one should have undivided love of God. If one does so God counts it as an obligation. Just as a labourer who instead of dictating his wages says he will not demand any wages at all is better than one who serves his master with a view to earning four annas as wages. In not dictating his wages he entertains the feelings in his heart that for not demanding any fixed wages the master will probably pay him more. And this is what usually happens. The liberal master

interprets that as he (the labourer) is not demanding any fixed amount of wages, he should be paid more. Interpreting things that way the wise master pays him six annas instead of four. Thus for not dictating his wages the man is all the more benefitted. In the same way instead of aspiring for the safeguard of one's best interests and needs, it is better not to aspire for it even for the sake of an early realization of God. But in case the labourer refuses to accept any wages at all and shows reluctance to accept anything even when offered, then the master is put in a great fix and wishes to pay him still more but in case he does not agree to accept money anyway the master is bound to remain indebted to him (for his free service). Likewise if the Practicant does not expect anything from the Lord but loves Him for the sake of love alone and simply says that he finds pleasures in loving Him, he wants nothing but His Love, God becomes indebted to Him. Notwithstanding all this, it is upto him to decide whether He can resist the temptation of meeting such a lover. It is good that you regard it impossible that there should be any discrimination in the Divine mercy. Verily God is indiscriminately merciful.

You wrote 'Why is the infinite compassion of the Lord apparent at every step not realized? In this regard one's accumulated sins of past births serve as obstruction. When accumulated sins are extirpated through the pursuit of the supreme goals of life, with the dispelling of the darkness of sins and with the scattering of clouds obstructing the vision, like the emergence of sun from clouds, the sun like Divine grace comes to view. The sun-like Divine grace is there, the darkness of sin envelops the vision of our inner senses. This is why the sun of Divine grace does not come to our view. So we must hold on

to the belief that the Divine grace is being showered in full measure. By holding on to this belief a time will come when with an increase in spiritual discipline and with the dispelling of darkness of ignorance, the Divine grace will be apparently felt.

You wrote, 'Love is wanting but what is the difficulty if Divine love is bestowed upon in an obligatory manner!' God is undoubtedly ever ready to confer His love but those craving for it should be sincerely devoted to it when for the sake of God-realization one loses sight of everything—the sense of shame, duty, propriety, ability, inability, modesty, wealth, family, progeny, honour and blasphemy etc., and entertains in his heart only the intense longing to realize Him, then the meeting is not delayed. Almost all the things mentioned above should not be given up deliberately. Acting that way is decidedly the display of one's indifference and conceit. It can be termed as renunciation of attachment only when maddened with love completely oblivious of everything renunciation of such things takes place as a matter of course just as the wife of Śrī Vidurajī out of the depth of her love for the Lord, failed to discriminate between worthiness and unworthiness. Just as the extremely devout cowmaids bewildered with their love for the Lord having given up their household, offsprings, worldly shame, honour, blame, duties and fear etc., had, completely surrendered to Lord Kṛṣṇa. The cowmaids (Gopīs) did not do so deliberately. Their extreme love of God was the only cause of it all. This is why the Lord has declared that His glory stands revealed only to the cow-maids. To the extent we lack in such a sentiment to the same extent should we apprehend the delay in the bestowal of His love. Love can be had only by one who longs for it. It is not customary with God to bestow love

in an arbitrary manner to an unwilling man. Had it been otherwise all the living beings would have attained liberation by now. Even the manifest Divinity does not act that way. Had the embodiment of God done so, all their contemporary men and women would have attained absolution. For he can never proclaim that he has no power to bestow love unvoluntarily. But it is not customary with Him to thrust anyone undeservedly. Such peculiarity is of course found in the devotees and they definitely try their best to that end. Such practice is common with those, who for the sake of redemption of living beings, have either received express authority from God or whose sight, touch and speech is conducive to the Supreme good of the creatures. Prahlādajī the celebrated devotee and Caitanya Mahāprabhu of Bengal etc., are the example. That is why the devotees are said to have some superiority over the Lord Himself. Tulasīdāsa says in the *Rāmacaritamānasa*:—

मोरे मन प्रभु अस बिस्वासा । राम ते अधिक राम कर दासा ॥
राम सिंधु घन सज्जन धीरा । चंदन तरु हरि संत समीरा ॥

‘O Lord, such conviction dwells within my heart that Rāma’s servants (devotees) have superiority over Rāma Himself. If Rāma is the ocean, the saints endowed with forbearance are the clouds, if Rāma is the Sandal tree the saints are like the breeze.’

This rule rather applies to His apostles. The apostles who by the virtues of gradual absolution having once attained the Supreme Abode descend to this world just for the sake of redeeming the creatures according to the behests of the Lord. The names of Vyāsa and Vasiṣṭha etc., can be quoted for example. To conclude it is not customary with the Lord to bestow the love undeservedly.



(33)

The cause of inadequate remembrance and meditation as shown by you is estimated to be valid. But through the steady pursuit of the highest goals of life even the accumulated sins and indolence are eradicated. Intense efforts should, therefore, be made to the best of one's capacity to achieve the highest goals. You wrote: 'As much effort as is needed is not made for the remembrance, meditation and the association with the saints.' Well, in their performance the pursuit of the highest goals of life is the predominant factor. Through steady pursuit of the supreme goals and consistent with the redemption of the accumulated sins, the inner senses are also purified. The purification of the inner senses gives rise to unshakable renunciation which soon leads to God-realization.

I am at a loss to understand as to what should I write about the glory, the nature, the attributes and characteristics of God. Though this subject is beyond everybody's capacity yet according to my humble understanding I briefly express my own feelings.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥

(Gītā IV. 6)

'Though birthless and deathless and the Lord of all beings I manifest Myself through My own Yogamāyā (the divine potency) keeping My nature under control.'

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

(Gītā IV. 8)

'For the protection of the virtuous for the extirpation of the evil doers, and for establishing Dharma (righteousness) on a firm footing I am born age after age.'

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

(Gītā XVIII. 66)

‘Resigning all your duties to Me, the all-powerful and all-supporting Lord, take refuge in Me alone, I shall absolve you of all sins, worry not.’ These and such other verses contain the description of His glory.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

(Gītā IV. 11)

‘Arjuna, howsoever men seek Me, Even so do I approach them, for all men follow my path in everyway!’

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ।

(Gītā V. 29)

‘Having known Me as the disinterested friend of all beings, My devotee attains peace.’

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

(Gītā X. 10)

‘On these ever united through meditation with Me and worshipping Me with love, I confer that Yoga of wisdom through what they come to me.’

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

(Gītā X. 11)

‘In order to shower My grace on them, I, dwelling in their heart, dispel the darkness born of ignorance by the shining light of wisdom. These and such other verses deal with the subject of His nature but as regards His attributes they are infinite.

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

(Manusmṛti VI. 92)

‘Fortitude, forbearance, mind-control, non-stealing, purity (of mind and body), control of the senses, wisdom, learning, truthfulness and abstaining from anger are the ten characteristics of Dharma.’

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

(Gītā XVI. 3)

‘Sublimity, forbearance, fortitude, purity (internal and external) bearing enmity to none, absence of self-esteem.’

सत्यं दमस्तपः शौचं संतोषो ह्रीः क्षमार्जवम् ।
ज्ञानं शमो दया ध्यानमेष धर्मः सनातनः ॥

‘Truthfulness, sense-control, austerity, external purity, contentment, sense of shame (in violating the injunction of the scriptures) forbearance, uprightness, knowledge, control of the mind, compassion, meditation are the duties perpetually enjoined on human beings.’ These and such other verses briefly contain the character of eternal duties which are regarded as virtues also. These are the inherent attributes of the Supreme Being. Similarly there are other illimitable virtues which find perfection in God.

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥

(Gītā VIII. 9)

‘He who contemplates on the all-wise, ageless Being, the Ruler of all, subtler than the subtle, the universal sustainer, possessing a Form beyond human conception, refulgent like the sun and beyond the darkness of ignorance.’

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥

(Gītā XII. 3)

‘Those however, who fully controlling all their senses and even-minded towards all, and devoted to the welfare of all beings, constantly adore me as the unthinkable, the

indestructible, Omnipresent, the undefinable changeless, immovable and constant (come to me).'

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥

(Gītā XIII 15)

‘It exists without and within all-beings and constitutes the animate and inanimate creation as well. And by reason of its subtlety. It is incomprehensible. It is close at hand and stands afar too.’

वंशीविभूषितकरान्नवनीरदाभात्पीताम्बरादरुणबिम्बफलाधरोष्ठात् ।
पूर्णेन्दुसुन्दरमुखादरविन्दनेत्रात्कृष्णात्परं किमपि तत्त्वमहं न जाने ॥

‘I know not of anything superior to Lord Kṛṣṇa whose hands are ornamented with the flute, whose complexion is like that of new clouds laden with water, whose lips are red like the Bimbā fruit, whose face is beautiful like the full moon and who is lotus-eyed.’

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

‘I bow in obeisance to Lord Viṣṇu, quiet in disposition, reclining on the premordial serpent (Śeṣanāga), from whose navel sprang the lotus, the presiding Deity of gods, the support of the entire universe, having the complexion of clouds, beautiful of limbs, the Lord of goddess Lakṣmī, lotus-eyed, the object of meditation of the Yogīs, the destroyer of the worldly fears and the only Lord of all the worlds.’

These and such other verses describe the attributes of the manifest and the unmanifest Divinity.

It would be immensely advantageous if the practice of the Divine Name is carried on contemplating on His glory

i.e., His power, His disposition i.e., His design, the attributes and the Divine aspects in the above mentioned and other apprehensible manner. Since you asked how the Divine aspect should be contemplated upon without knowing His power that is, His glory, something in this regard has been written here.



(34)

You asked me the method of developing dispassion from the world and love of God without any loss of time. Well, the sense of dispassion and love of God can be developed very soon through the praises of God, His glory and mysteries, through listening to the stories of His love, practising the Divine Name and meditating on His embodied form.

As to your query about the meditation of × × × × I suppose during the hours of dealings according to verse 19 of Chapter XIV of the Gītā the seer is conscious of the perceptible world and on retiring into solitude the striver bestirs himself a lot to concentrate on the unthinkable. Whenever he is in a contemplative mood he contemplates on God alone who is the embodiment of Truth, Knowledge and Bliss. But for God who is the embodiment of Truth, Knowledge and Bliss there is hardly any stimulation for any other thing. In the state when the communion with God is interrupted, the mind is stimulated towards earthly things and consciousness of the world is restored even then one does not cease to recognise the world as non-existent. This state of mind can be apprehended through the manners of his (meditator's) conversation.

I came to know of what you wrote about the mental and inarticulate repetition of the Divine Name. That repetition of

the Divine Name which is practised with the dedication of mind is called mental repetition of the Divine Name. Mind is supposed to be more absorbed when the practice of the Divine Name is performed through the beating of pulse in comparison with one which is performed through breath control, the practice of the Divine Name performed with concentration of the mind on the letters of the Divine Name is better than that performed through the beating of the pulse and this practice is still better when the concentration is confined only to the meaning of the terms (that are being repeated). Considerable amount of the practice of the Divine Name yields good results. Out of the methods mentioned above you can practise that which you find convenient. Whatever method be adopted the most essential thing is the continuity of the practice. That very spiritual exercise which is practised for a long time with due reverence is considered to be of importance.

You asked, 'How can the supreme state of dispassion be attained?' Well, it is possible through the repetition of the Divine Name in the aforesaid manner, through meditation on His aspect, through association with saints and through intense practice. The supreme state of dispassion is synonymous with the knowledge of the aspect of the Supreme Being which bears the realization of the Supreme Being as its fruit. You have informed about some deficiency in the pursuit of your goal but such deficiency must be removed forthwith because pursuit is of prime importance and even God does not come to the rescue of those who are devoid of such pursuit. Had it been customary with Him to do so, He would have done so by now.

You asked in your letter how you might devote most of your time to the practice of spiritual discipline. Well,

this can be done through detachment from the world and love of God. So long as these are not developed, meditation is not felt like nectar. After one begins to feel the taste of nectar in meditation, the continuity of meditation cannot be broken. Being uniformly convinced of such an aspect of God at all time one can remain united in thought with the Divine aspect. The more confident one grows of the existence of God, to that extent should one be supposed to have attained the realization of God through an increase in the sense of detachment alone, can the equipoise of mind be achieved. No other method is found to be as conducive as this. So remembrance of God and the association with saints should be intensely practised.

You wrote, 'The sense of dispassion seems to arise in the heart by the pious vision of revered Swāmī Svayamjyotijī but the feeling is not invariably the same at all time.' The inner senses having been sanctified—for the inner senses are essentially divine in nature—a uniform state of mind can be attained.

You asked to suggest some unique method for developing the dispassion in the inner senses. To that end, Divine Name and devotion should be intensely practised, such scriptures as deal with subject of dispassion should be studied and association with saints should also be made.

Previously on one occasion you informed me that even when worldly matters are attended to with a sense of detachment and you are obliged to enter into conversation at intervals, the mind is distracted towards trifling things and asked me to suggest some method to curb it. Well, the fact is that he who has developed dispassion for trifling things of the world, pays no attention to them. In case something thrusts itself through his ears

it does not haunt his mind so one need not be on guard against such distractions.

God, who is the embodiment of Truth, Knowledge and Bliss combined, abides everywhere. The knowledge of the embodiment of Bliss is revealed to the Lord alone who is all blissful. God is ever established in His own changeless aspect and if ever He appears as if in a cognizable form, the sense of 'I' seems to vanish altogether in such a way that no trace of it can be found but the feeling is not invariably the same. You have asked me to suggest some method to that end (to perpetuate the feeling). I suggest that rooting out the ego is the only method. At the time of one's identification with the aforesaid embodiment of Bliss the ego wanes away and becomes ineffective. The ego identifies itself with the All-pervading and All-conscious. If it is not traced out even by seeking it should be supposed to have merged itself with the seer and the knower. When the sense of 'I' is driven to extinction even the desire for tracing it out does not arise. By whom and for what purpose should it be traced out under the circumstances? If anything written in the letter is not well comprehended by you, you can ask for an explanation when we meet.

As to my enquiry about the spiritual discipline performed at Rṣikeśa, you have written, 'You are already aware of the meagre practice done by me. Had the practice been worth mentioning you would have made a mention of it in your letter. How could you write that I am aware of the little amount of practice done by you? Surely I am not all-pervasive.'

You wrote, 'The life of × × × × was successful.' The word successful seems to indicate the desire for God-realization but there is nothing wrong in cherishing the

desire for God-realization, that is why I too often use the word 'successful' in that context.

You wrote that the meditation performed by Mr.... is keener than that performed in the small room of.... on the bank of the river. Is continuity in meditation the special feature or is there any other peculiarity about his meditation? Continuity, of course, forms a special feature but there are some other peculiarities and I wish to write a few lines about it in the letter but it will be proper to go into details of it when we meet personally.

The meditation on the embodiment of Truth, Knowledge and Bliss is itself an aspect of God who is all Truth, all Knowledge and all Bliss. The object of meditation is nectar like. At such a time the meditation itself is transformed into nectar and nothing but the meaning haunts the mind and it seems rather difficult to assert with confidence that the narrow space between the two eye-brows technically called 'Tripuṭī' is the meeting point of the meditation, meditator and the object of meditation. The knowledge of the nectar is confined to God alone who is Himself the semblance of the nectar, who could then aspire for One who is all nectar!

Regarding your efforts for the spiritual discipline you wrote, 'My own effort can avail nothing. God alone is Omnipotent, even at this stage no credit can be given to my effortfulness, for whatever scanty practice I am capable of performing'. Well, things should be interpreted that way. Nonetheless one should remain effortful—effortful for practising discipline and in this respect too one ought to be indebted to God for inspiration so that one may never be swayed by egotism. If without making efforts God should be compassionate enough to grant redemption out of

compassion, for His compassion is invariably there in abundance, one may realize God without making efforts and without pursuing the highest goals of life one is capable of God-realization alone through one's pursuit. And the effortfulness is caused through the Divine inspiration. The Divine compassion is indiscriminately showered on all alike but the Divine grace bears fruit when it is recognized as such. Remembrance is performed through breath control exercises and this type of practice too, calls for a concentration of the mind but only that practice is called the mental repetition of the Divine Name in which remembrance is performed mentally i.e., in which the mind alone is in function. The practice of the Divine Name performed through breathing is also excellent. It is helpful in removing lustfulness to a great extent, so in consideration of the ultimate result it is also very conducive.



(35)

At all times should one be on the alert to detach the feeling of 'I' from the body, life, the mind, the intellect and the senses. It should be always borne in mind that one's real self is not the body or things pertaining to it, one's self is different from the body, one's self is the seer.

The supreme Being who is the embodiment of Truth, Knowledge and Bliss is your true aspect. One should attach the feeling of 'I' to that aspect. In worldly dealings as well as in conversation one should not let the feeling of 'I' be attached to the body. The feeling of 'I' is removed by becoming the seer and this is the proper device to attain the state of egolessness. One is repeatedly reminded of the fact provided one makes a pause at intervals while holding conversation.

True happiness is absent from such objects as wife, progeny, wealth and all the sense enjoyments of the world. If true happiness could be found in them, one should not feel unhappy when one is in possession of them. So it can be rightly deduced that happiness is wanting in such objects as make us unhappy even though we are in possession of them. Happiness lies in reflection, peace and contentment alone.



(36)

You asked, 'What efforts should be assiduously made to make everyone the loving devotee of God and bring about a very early redemption of all creatures? I find myself unable to suggest any method. The method to that end is known only to the supreme devotees like Prahlādajī. He whose contemplation, touch and talk makes a creature the loving devotee of God and thereby attains redemption, is the disinterested, enlightened and supreme devotee. But since you have put a question something is being written in reply considering that it deserves a reply according to my humble understanding.

Your aim as indicated by you in your inquiry is suggestive of the excellent method, in my opinion. In this insubstantial world the repetition of the Divine Name is, in my opinion, an excellent method for spreading the love of and devotion to God. Fie on them who even after attaining the human body do not try to practise adoration of God. One's supreme duty lies in inspiring them to practise the remembrance of God, meditation and loud chanting of the Divine Name and this should be considered to be the aim of life. He who considers them to be the aim of his life is worthy of reverence. Whoever considers

his body, money and all his belongings as dedicated to the task of inspiring people with the devotion of the Lord has not to strive for such dedication, in his opinion everything belongs to God and he regards his own self as dedicated to His service, such a one does not even flinch, if he is slain alive for the sake of inspiring people with the devotion of God. His life is devoted solely to the task of bringing about the redemption of people. He gladly dedicates even his life to the task of popularizing the practice of devotion.

ॐॐ

(37)

Your wife and the inmates of your house are not very happy with you. Hence you must treat them lovingly. As regards myself it is natural with me to treat everyone with love. I regard such an impartial treatment to be good as may provide comfort to the members of the family and foster amiability with them, as for body it should be dedicated to the service of mankind.

Due care should be taken to avail of the association with saints. By the glory of such association even a mean fellow is transformed. The devotion of the Lord is such a nice thing that nothing can stand a match for it.

Blessed are they who are engaged in the task of discoursing on the Divine subjects. The discourse on the Divine subjects too is occasioned by the Divine grace.

ॐॐ

(38)

You wrote: 'How can he who himself is entangled in the trammels of worldly existence disentangle himself? Hence at all cost the Lord should extricate him!'

Well, the extricator is verily the Supreme Deity. One

should surrender himself to God according to the injunction laid down in the following verse, there is no method better than this.

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

(Gītā XVIII. 62)

‘Seek refuge in Him alone with all your beings, Arjuna. Through His grace you shall obtain supreme peace and the eternal abode.’ To attain this state of self-surrender, association with the saints should be resorted to. After knowing the mysterious influence of the association with the saints, nothing seems as attractive as the association with the saints. One develops distaste, for worldly enjoyments, feels a great joy in the association, tears fall down from the eyes and one feels thrilling sensation again and again. Unless one attains such a state one should consider that one has neither availed of the true association with saints nor experienced its mysterious influence.



(39)

I think it proper that you should make such efforts that the members of your family should love you. I had previously written to you the method of discharging the duties pertaining to the shop with dispassion. You should try to conduct that business in the advised manner. You have asked as to how to develop the love for the remembrance of God. Well, through knowing the glory of the remembrance of God and developing reverence in Him, the love of God can be developed. Through the association with such men as have reverence for God, greater reverence is aroused. The association with those practising remembrance of God enables one to increase all

the more his practice of remembrance and meditation and through the association with the loving devotees and by going through their writings love of God and His remembrance can be developed. The attachment for and the attainment of a thing sought for can be had by coming in contact with the thing and the person who is in possession of it.

If a man out of his love and intense desire establishes association with someone, his feelings are invariably affected by his attitude. Notwithstanding the practice of remembrance, effort should be made to discharge as much of the worldly duties as possible.



(40)

You wrote: 'Only he is blessed who sings the praises of the Lord and the preceptor and even the sinner, however vile he may be, attains supreme good by having faith in the words of God and the preceptor.'

Well, whatever you have written is quite true. Once reverence has been aroused nothing remains beyond one's approach. By developing faith in God and the preceptor one becomes capable of doing good not only to himself but to a number of other men also.

You wrote: 'Such methods should be adopted as may bring about supreme good by developing reverence in God.'

Well, adopting such methods is not something impracticable. If one intends to adopt some method one must do so. There is not the least delay from the side of God. He, who has the desire to meet God, will by all means be dedicated to Him, then he will regard nothing equal to God, this done, the adoption of any method remains not the least difficult for him.

You wrote: 'You must have reverence for the Supreme Divinity'. Well, if reverence is desired for, it can be had through total self-surrender to God and if not desired it does not behove you to write like that.

At one place you have written 'I am going to display my slightest spiritual discipline in the meeting to be held in the honour of my revered preceptor' then at another place you have written 'My spiritual discipline is quite negligible'. What do these two statements denote? What sort of illustrious congregation is there—with your preceptor in which your discipline ranks the lowest? Even the meagre discipline we are capable of is nothing but praiseworthy. The meagre spiritual discipline generally leads one to a higher discipline.

You wrote: 'Redemption is difficult to seek by the sheer dint of remembrance and spiritual discipline you are capable of. Even if the meanest fellow approaches the exalted souls they are kind enough to own him, if this criterion is followed in my case I too may get redemption! Well, the great souls are kind indeed. Even their perception should bring about supreme good and redemption, to speak nothing of their association. The exalted souls are hard to find. After taking refuge with an exalted soul there is hardly any difficulty in the performance of remembrance and meditation and one's nature too is reformed, as a matter of course.



41

What progress has been made by you in your meditation? One should at all time concentrate on God the embodiment of Truth, Knowledge and Bliss. Thus one should totally rid oneself of ego and knowing the body and the world, endowed with imaginary pleasure, as false,

the very thought of them should be given up. One ought to become oblivious of one's physical existence.

जब मैं था तब हरि नहीं, अब हरि हैं मैं नाहिं।
कबिरा नगरी एकमें, राजा दो न समाहिं॥

'When I suffered from ego, love of God was wanting in me. Now that I have love of God I have no ego. Two monarchs cannot rule over the same city, at the same time!' The man who having given up the thought that God alone who is the embodiment of Truth, Knowledge and Bliss, is all in all directs his mind to the thought of transient objects of the unreal world, is very foolish. Why at all should one concentrate on false and transient object?

By constantly meditating on the Absolute Bliss which cannot be confined within the heart, the meditator himself attains the Blissful state. The sense of 'I' having been totally rooted out that Divinity alone who is the embodiment of Truth, Knowledge and Bliss exists.

मैं जाना मैं और था, मैं तो भया अब सोय।
'मैं' 'तैं' दोनों मिट गई, रही कहन की दोय॥

'I supposed myself different from what I actually was. I have now identified myself with Him. The duality of 'I' and 'you' has ceased to exist, they are now only in name separate identities.'

ॐॐ

(42)

You should have written as to what sort of illness you suffer from. You wrote you would be cured by the grace of the Supreme Deity within a fortnight or so. Well, one should not pray for the welfare of a trifling thing like this body, for by doing so one's devotion becomes desire-motivated. If He is at all to be prayed for anything He should be prayed for the sake of His own vision. One

should pray for a thing after obtaining which one should never feel the necessity of anything. Such a big Lord should not be prayed for the bodily welfare, wife, offspring or money. This vile and false body and the worldly enjoyments are left behind. The high-souled men declare: one may have to face death but one must not pray for anything whatsoever.

मर जाऊँ माँगूँ नहीं, अपने तनके काज।

परमार्थके कारणे, मोहिं न आवै लाज॥

‘I should prefer death to begging for the upkeep of my body, but I feel no shame in begging of Him the supreme good.’

There can be no objection to begging for the supreme good i.e., God. It is unbecoming to pray for anything from such a Lord regarding one’s physical existence.

कबिरा सब जग निरधना, धनवंता नहिं कोय।

धनवंता सो जानिये, (जाके) रामनाम धन होय॥

‘The entire world is penniless, none is truly rich here. Only he should be regarded rich who has the wealth of Divine Name to his credit—says Kabīra.’

The Divine Name is the precious gem. It must not be broken with the stroke of stone-like worldly enjoyments providing bodily comforts. One should not pray to God for anything false.



43

Alongwith the repetition of the Divine Name at all times practice should be done to repeat ‘Not I’, ‘Not I’. The sense of ‘I’ attached with the body should be eliminated otherwise difficulties will crop up afterwards.

‘मैं’ ‘मैं’ बड़ी बलाय है, सको तो निकसो भाग।

कब लग राखो रामजी, रुई लपेटी आग॥

‘Ego is a great slur, escape from it if you can. How long will God save the cotton that is wrapped round embers!’

The body is unreal and perishable. How long will this cotton wrapped round embers remain safe? This (sense of ‘I’) should be exterminated from the body forthwith. No time should be lost in getting rid of the sense of ‘I’ falsely attached to the body. In this world innumerable men are tied with the string of ‘I’ and ‘my’ but he who has surrendered himself to God is freed from all ties.

मोर तोरकी जेवरी, गल बाँधी संसार।

दास कबीरा क्यों बँधै! (जाके) रामनाम आधार॥

‘The entire world is tied by the neck with the string of ‘I’ and ‘You’. How will Kabīra, the humble servant of God, who has taken resort to the Divine Name, be tied with it?’

The bondage if any, that exists is also broken. So refuge in God should be taken in such a way to believe that God is all in all. The great Lord should be regarded more precious than one’s life.

The love for God is increased by listening to His Glory and praise. The glory is revealed through the association with the saints as such one should avail oneself of such association. Scriptures should be studied regularly. By listening to the stories of the divine life, sentiment of love for God is heightened, with the heightening of the sentiment the desire for meeting God becomes keener. The keener the desire the greater is the effort for the remembrance of God and the unmotivated love ensuing from the remembrance enables one to have a vision of the Lord. The exalted souls and the devotees say so.

You wrote you are separated (from Him) on account

of your infatuation. Well, this infatuation is undoubtedly despicable. But the want of longing to meet Him is also one of the causes of experiencing separation.

Friend, one should develop one's love for Him through the repetition of the Divine Name, association with saints, meditation and through the remembrance of God performed with a loving heart in a disinterested spirit. It matters little if the meeting is rare. Only love is needed for the revered object of one's love. If love is wanting, even the meeting is not of considerable importance.



44

If during one's stay here worldly affairs are conducted with a pure heart one gets along very well. There is, however no objection if cunning men are dealt with cunningness. The objectionable thing is deceitful and cunning behaviour. But without the purification of heart purity of behaviour is far to seek. No hindrance will crop up if by discharging worldly duties along with the practice of remembrance and meditation and with the exploitation of sins the heart gets purified. In the absence of greed for money what need could there be for resorting to deceitful means for its sakes.

One's behaviour can be sanctified by giving up selfish motive but carrying on business transaction on a large scale is not proper. There is no harm in extending your business after making fairly good advancement in spiritual discipline but prior to acquiring power too much involvement is not admissible, Only that much of involvement is admissible as may be consistent with the practice of remembrance and meditation.

You wrote implicit suggestions for giving up the

domestic life—Gṛhasthāśrama are made to Arjuna by the Lord in the Gītā and to Rāmacandrajī by Vasiṣṭhajī in ‘Yogavāsiṣṭha’. Well, this is not true. Had they been advised to give up domestic life Arjuna and Śrī Rāmacandrajī would have done so. Arjuna was already prepared to give up the domestic life. It was through His exhortation to Arjuna that the Lord persuaded him to fight. The Lord says—

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।

(Gītā VIII. 7)

‘You remember me at all times and fight as well.’

At other places also the Lord has uttered words purporting to this, such as, ‘pull on with your worldly existence performing actions disinterestedly, and meditating on Me, united with Me in mind and intelligence, giving up selfish desires, perform the duties enjoined on you by scriptures.’ Nowhere did Lord speak of renouncing the domestic life.

You wrote: ‘I do not keep a bad company’ well, I am aware of the fact that you do not keep a very bad company but your concentration with love on the world, worldly possessions, sensual enjoyments, money and the things yielding carnal enjoyments are nothing but the aspects of bad company. Except the remembrance of the Supreme Deity, meditation, association with the saints, all other things are nothing but bad company.

You wrote: ‘By befriending Sugrīva, Uddhava and Arjuna, the Lord showered a lot of compassion on them. Such compassion was not conferred on anyone else except them, notwithstanding all this they were deprived of enlightenment.’

Such an apprehension of yours is erroneous. I believe they had certainly attained enlightenment. Their own redemption is not a matter of amazement, the truth is that he who avails of the mercy of even the Lord's devotees and companions gets enlightenment and crosses the ocean of unsubstantial worldly existence.

Man attains redemption through the mental and loving repetition of the Divine Name, love-motivated devotion and the compassion of God. God himself grants him the Yoga of wisdom. The Lord says:—

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च॥
तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥

(Gītā X. 9-10)

‘With their mind fixed on Me, with their lives surrendered to Me, enlightening one another about My greatness and speaking of Me, they ever remain contended and take delight in Me.’

‘On those ever united through meditation with Me and worshipping Me with love, I confer that Yoga of wisdom through which they attain Me.’

You wrote: ‘Through what sort of grace can redemption be sought? Well, refuge in the Lord should be sought according to the injunctions contained in the following verse:—

तमेव शरणं गच्छ सर्वभावेन भारत।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥

(Gītā XVIII. 62)

‘Seek refuge in Him alone with all your being, Arjuna. Through His grace you shall obtain supreme peace and the eternal abode.’

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

(Gītā XVIII. 66)

‘Surrendering all duties i.e., the object of all actions to Me, seek refuge in Me alone. I shall absolve you of all sins, grieve not.’

Such refuge is sought through concentration on Lord at all times. And having thus obtained enlightenment through His grace one decidedly attains the Supreme Abode. It is this grace which enables creature to meet Him and attain redemption. Such matters should be thoroughly conceived of.

You asked, what you ought to do during your stay in this world. The foregoing lines contain its answer. The description of His praises, glory and His loving behaviour should be read and listened to practising repetition of the Divine Name meditating upon the manifest Divinity, having given up attachment and selfishness, worldly duties should be conducted. Worry not, if this attachment is not abandoned. Just as a servant serves his master in the same way knowing God to be the owner of everything giving up selfish motive the entire worldly duties should be done with a sense of dedication to God.

You wrote: ‘The Perennial, charity of sermons should also be doled out to you treating you as a pilgrim. Well, I am not the suitable person to give you sermons but according to your dictate and my humble understanding I have cited something from the scriptures.

You wrote: ‘The worldly life is fraught with pain.’ Well, this statement is true. There is no trace of happiness in this world. Whatever passes for happiness is but an illusion, nothing but grief remains at the end.

I went through what you wrote about Daśarathajī and

Vasudevajī. Blessed are they in whose house God incarnated Himself. Apparently they underwent a lot of worldly troubles but at last they attained redemption. Forever they have been united with God who is the embodiment of Bliss. According to my understanding they will not be reborn. I have not the least doubt about their redemption. It is true they had to face some worldly troubles, some of their accumulated sins might have remained unexperienced by experiencing which they became sinless and with God, taking incarnation in their houses, they attained redemption. Moreover, they were meritorious persons. Everyone has his own merits and demerits, someone's demerits outweigh their merits whereas someone's merits outweigh the demerits.

Śrī Daśarathajī and Śrī Vasudevajī were great devotees of God in their previous births. It is quite likely they should have committed some sins after experiencing all those sins and the sins having been expiated by the glory of devotion they crossed the ocean of worldly existence.

You asked: 'For the worldly creatures happiness is far to seek yet why does a creature wander about desperately in search of it?' Well, he wanders about out of stupidity or ignorance. He assumes happiness in the world, like water in the mirage, false happiness is fancied in this world. This is why caught into trap by his own follies, he frets about like a deer.

You asked: 'How can a creature attain happiness?' Well, happiness can be had through devotion. For happiness lies in devotion. Devotion leads to God-realization which brings about an unending and perfect happiness. The meaning of verses 11 to 32 of Chapter VI of the Gītā should be studied. By practising remembrance and meditation according to it an absolute happiness can be attained and

thereafter one cannot be subjected to grief any longer. Such as ecstasy is attained as cannot be matched with any other happiness, besides it is never subject to decay.

You asked: How should one conduct oneself while living in this world? Well, having reverence for our elders, friendship with equals and the sense of guardianship for youngsters, service should be rendered to all without discrimination.



(45)

I have come to know that you are greatly agitated over the Hindu-Muslim issue and are much concerned about it. In my opinion it is a matter of great shame. To dedicate one's life to others' interest is a matter of great excellence, one should rather rejoice at it. Great calamities befall the persons dedicated to the common good, they never grieve for them. In such matters there is nothing to be perplexed with. If you have endeavoured justifiably for the good of the public and trouble has befallen you on that account, you should rather rejoice at it.

If you are not at fault you should rest assured that no harm can befall you, but if you are at fault you must ungrudgingly be prepared to suffer the evil consequences, and if you think the trouble has come to you without any fault of yours simply for doing public good, you should go to the jail cheerfully like a hero, prove your innocence through documents, shedding of tears, being anxious and hiding oneself, are the signs of cowardice and cowardice is the vilest thing. Cowardice should be shaken off by knowing the meaning of verses 2 and 3 of Chapter II of the Gītā. Heroic deeds are the means to liberation here, a cowardly life is as good as death, to give up one's life for a heroic

deed is profitable and a duty too; please look into the meaning of verses 37 and 38 of Chapter II and verse 35 of Chapter III. When you are so much afraid of an ordinary warrant (of arrest) it is difficult to imagine what would be your condition on receiving warrant from the great Lord Yamarāja (the god of death). You must not be afraid of even that warrant, this body is doomed to decay sooner or later, as such it is extremely good to lay one's life in discharging some noble deed. Nothing to say of imprisonment, it is a matter of great pleasure if one is led to the gallows for the sake of common good. Of what avail should it be if you could live a bit longer in a cowardly manner?

Do you regard it dishonourable? Dishonour lies in cowardice not in acting heroically. Dishonour lies in abandoning one's duty and not in its defence (discharge). If one is not capable of higher achievement one should at least be contented with what comes to one's lot by the grace of the Master. Either through reflection or through wilful elimination one should get rid of grief, anxiety and worry and be lost in a blissful state at all times and under all circumstances. Ever making efforts for the practice of remembrance and meditation one should have faith in the fact that whatever is going on in the world meets the approval of the gracious lord and that alone is conducive to our well-being.



(46)

You wrote: You are incapable of practising remembrance, meditation and association with the saints these days! Well, you ought to make efforts for the practice of remembrance and meditation etc., otherwise a great problem may crop up in future.

You are capable of doing hard work for earning money but you are incapable of making efforts for your real good, this shows that you do not regard remembrance, meditation and the association with saints equal to money even. You should prudently make reflection whether this transient money will be of any help to you at the time of death. Will you be able to buy the divine happiness with money? I think you will never; for there is none who would accept bribe there in the world hereafter. True happiness cannot be bought with money even in this world far less to speak of the other world. It is the ignorant alone who assume happiness in this world, to one possessed of prudence the worldly pleasures are nothing but a pretext for grief.

The great seer Patañjali observes:—

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः।

(*Yoga Darśana* 11.15)

‘Giving sorrow in the consequence, giving out heat, causing pain inherently and being fraught with griefs the sense enjoyments and grief are identical in the eyes of a prudent man.’

Could true happiness be had in this world, why should R̥ṣis and Munis, having renounced the worldly pleasures have gone to the forest for practising austerities? If you have the desire for the ultimate good, you should make efforts for practising disinterestedly with a loving heart the repetition of the sacred Divine Name. One should not stigmatise the love of God—the voraciously true, the disinterested and the Supreme lover.

He who, being entangled in the trifling, unconstant and ephemeral sense enjoyments of the unsubstantial world, gives up the remembrance of the Lord, meditation on Him and the association with the saints, is

very foolish. Such a man is subjected to a very miserable condition in the end. So you should not even inadvertently do a thing which might bring about your ultimate downfall. He who is helpful to you in deeds of goodness should be regarded as the best friend and all others should be regarded as insincere friends. It is of no use going in detail, if you have the earnest desire for your own good you should become conscious without any delay and without indulging in any deliberation, escaping from the worldly tangles you should be prepared for the spiritual exercise to be done at a great speed.



(47)

One's efforts for the fulfilment of worldly duties should be made consistently with the remembrance of God and His meditation. There may be slips in other undertakings but there should be no slip in the remembrance of God and meditation. Efforts should be made in this regard keeping in mind Prahlāda, the devotee, as an example, if parents and brothers stand in the way their pleasure should be won through persuasion and service. Service to all creatures is excellent and a duty as well.

One should not allow oneself to be entangled in the meshes of worldly enjoyments. The worldly enjoyments, the objects of comforts and luxuries and the lust for dainty dishes and fashionable things etc., are all transient and ephemeral. These conspire to drown one (in the ocean of worldly existence) and lead one to the gallows through allurements. Analysing that way one should not be drawn towards these sense enjoyments even through mistake. For sometime one may feel a sort of pleasure in them but such feeling is found missing in the end; so one should always

be on the alert from them. Such discipline may cause happiness in the heart and detachment from the sense enjoyments and in the long run create a distaste in one for any of the worldly enjoyments.



(48)

If one has the desire to love, God alone should be regarded as supremely good for the purpose. None else is so gracious and as friendly disposed as God. Besides there is no lover like Him as well. He loves even the mean person and looks down upon none. If a man, even after taking into account his meanness, does not remember God, then of course there is no way out, but from God's side there is an open declaration that however mean a person may be, if he remembers God at all times, he too may realize God through the glory of remembrance. If such glory of God is not revealed to one, no fault can lie with God.



(49)

You wrote you are incapable of meditation so I should make you capable of it. Well, who am I to make such an effort. Through an excessive practice of remembrance and association one becomes capable of meditation as a matter of course. In this respect your own efforts can be of great help to you. Leaving one's most important work undone, one should rush to the place where association with saints can be had and listening to the discourse on meditation one should try to practise meditation according to one's discretion. By doing so one can be capable of meditation on God.



(50)

You should try to love even the man who is jealous of you, you should do good unto him who harms you, you should try to do good unto him who bears enmity with you. Giving up selfish motive and self-esteem, treating everyone with love and humanity is one's duty. Such men are few and far between as have conquered the desire for honour and fame. It has been said:—

कञ्चन तजना सहज है, सहज तियाका नेह।
मान बड़ाई, ईर्षा, दुर्लभ तजना एह॥

'It is easy to give up gold and even the infatuation for one's wife, but it is very difficult to give up one's jealousy and love for honour and fame!'

If one gives vent to anger, one should be angry at one's own demerits, one should not pay heed to others' demerits. The truth is that through the practice of remembrance and the association with saints these evils are removed without any conscious effort on one's part. By attaining the state of desirelessness i.e., after the desires have been completely vanished, there remains no room for anger, enmity, fame or honour. Dispassion should be supposed to be unsuccessful so long as these evils remain extant.

(51)



Some general things about meditation and renunciation are being referred to here. It would be proper if things are inquired in details when we meet personally.

Whatever is perceived through the senses is nothing but illusion. Knowing God, the supervisor of Nature (illusion) as its juggler, regarding oneself as the helper boy

accompanying the juggler (making a tool of worldly things at one's disposal), one should arrange feats with worldly things. At no time should this imaginary world be regarded as existent. The man who regards this feat to be real one, is deceived. God considers him a fool, for not knowing His glory. He, to whom the mystery of God stands revealed, never falls a victim to fondness. The world is non-existent, what really exists is the Supreme Deity who is the embodiment of Truth, Knowledge and Bliss. Such meditation is truly called the meditation with dispassion. Nothing is existent except God. Whatever is perceived by the senses has no existence and whatever is existent is beyond sense perception, because the infinite Divinity who transcends the three modes of Nature evades sense perception. The manifest divinity can be the subject of sense perception but as soon as one is blessed with the vision of the manifest Divinity, the mystery of the unmanifest Divinity stands revealed to him without any delay.